A DECLARACION

of the state, wherin all heretikes doo leade their liues: And also of their continuall indeuer, and prope fruictes, which beginneth in the .38. chapiter, and so to thende of the woorke

By John Gwynnethe clerke.

Prouer. 16.

Est via, quæ videtur homini recta, et nouissima eius ducunt ad mortem.

There is a waie, whiche semeth to a man streight, and yet the endes therof leaden to perdition.

LONDINI.
1554.

To the readers.

WEL disposed and good christen readers, so it is, that about. xvii. or xviii. yeres past, I begamme to write ageinst Frithes booke which he made ageinst the veritee of the holy sacrament of the Altare: And I beeing then, where a print was in vse and occupacion, procuryng the same for the puttinge foorthe of that I did intende, by that tyme ii. or iii. chapiters of that I had written was printed for assaie, to see how the printer wolde and coulde set it forth, I fell so sicke, that I was fayne to gette me to London, for the remedy and helpe of mine infirmitee, where I laie a longe tyme in greate daunger. And before I was able to go abrode, the printer (as I suppose for lacke of worke) beeing where he myght come by my scrowes and papers, printed vp the reste of that I had doone, after suche sorte, as he coulde pike it out of my first draught therof. And sent me the booke, before I was able (as I sayd) to come out of my chamber: wherin, he displeased me so muche, that I did not intende to go any farder with the matter. And that not only because he did so muche with out my consent, but also specially because it was doone, before I had perused and dewly examined that I had written, as that and other like thinges, dothe alway require. For I thinke there be no writer, that willeth any matter of weight to passe his handes, before he hath made with hym selfe, vpon the first drawght, a dew examinacion therof, whereby, he may perceiue and see, whether it shulde nede, either any addicion, or diminucion, or

els alteration, and better disposicion of order, wherby the worke maie bee the more compendious, and of lesse difficultee or tediousnes vnto the readers. For my intention was (if I might than haue had tyme) to digeste, dispose and order the matter after this sort: First, that it shulde appere by it selfe, what the state of an heretike is, and in what condicion he leadeth his life. And after that, what maner of foundacion it is, where vpon Frith (as he saieth) doth builde and frame his purpose. Thirdly, that it shulde appered also by it selfe, how falsely and foolishely he dothe take, not only the holy scripture, but also the olde holy fathers and auncient doctours of the catholike church, whom he bosteth so muche to make for him, not withstandinge that thei are all directly ageinst hym. Fourthly, what his reasons and argumentes are, which he pretendeth to be no lesse then inuincible, and yet so false and foolishe in dede, as are not worthe the heringe. Fiftly, what is to be sayd vnto hym and all his adherentes, in that they holde, that one bodie can not bee in two places at once. Sixtly, that the possibilitee therof (whan they haue all doone) is yet probable, by very naturall reason, one principle graunted, whiche no reasonable man can denie. This was mine order, whiche I did intende. And although I were then disapointed therof, thorowe the hastie rashnes of the printer (as is aforesaid) intending therfore to go no farder with all, litle thinking then, that the venim of Frithes booke wolde haue spredde so farre abrode, as the lamentable experience therof doth presently declare: yet now vpon that, and other suche vrgent occasions, as I haue since and dayly do see, I haue returned vnto my first purpose ageyn, and so gone forwarde with all, that I haue newe

writtē

wrytten all that I wrote before, with such alteracion therof, as the tyme and change of thinges hath synce ministred great, and worthie occasion. Wherfore moste gentill readers, vse therin your indifferent iudgement, and impute of my labour no more vnto me, but only a motion or occasion geuen vnto other, that can doo much better. And thus I committe you to god.

The argumentes of the chapters.

A Introduction of the matter. Cap. 1.

That no heretike can knowe, or so muche as beleue or thinke, that he is an heretike. Cap. 2.

The cause why, that an heretike can not knowe, beleue, or thinke that he is an heretike. Cap. 3.

¶ What is the cause that heresie is so sildome or neuer amended. Cap. 4.

That these wordes of the prophet (The folish man sayd in his herte, There is no God, are well and trewly vnderstande of euery heretike. Cap. 5.

Whether the trewthe of all the whole feithe, be conteined in euery singular article or no. Cap. 6.

That the trewthe of the feithe is no more in the whole, than in the least parte of it, nor no lesse in the least parte, than in all the whole, nor none other in any one parte of it than in any other, or in them all together. Cap. 7.

That the trewthe and the thynge, wherin it is, are not bothe one. And therfore although the thynges differ, yet the trewthe in them diffreth not. Cap. 8.

That trewthe is inalterable, and that all heretikes are deceiued, not only in those articles, whiche thei directly denie, but also in those, whiche thei seme and thynke thei graunt. Cap. 9.

That suche difference is betwene the trewthe of one

article, and the trewthe of an other, as ther is betwene John, the name of one man, and John the name of an other. Cap. 10.

That ther is but one trewthe in all and euery maner of thynge. And therfore what nede it to be sought in so many thynges as it is, whan the sekers therof haue it all redy in some thynge. Cap. 11.

That trewthe, whiche is not diuerse, doth diuersly behaue it selfe in diuers thynges, and is more expedient to be had in some thynges than in some. Cap. 12.

What is to bee vnderstande of these wordes of christe, *I am the waie, trewthe, and lyfe.* Cap. 13.

When these three, The waie, trewthe and life, are all but one trewth, why thei are so put, as thoughe thei were otherwise. Cap. 14.

That more or lesse of trewthe, dothe muche differ from more or lesse than trewthe. Cap. 15.

That he whiche seketh after trewthe, seketh for none other, but that he hath all redie, and yet laboureth not in vaine, nor without nede. Cap. 16.

If one trewthe bee indifferent to bothe the colours of blacke and white, why maie not the blacke be trewly called white, and the white blacke. Cap. 17.

That the scripture dooeth speake ofte tymes after the communs maner of them, to whom it speaketh, and not after the proper perfection of the thynge, wherof it speaketh. Cap. 18.

That if there be but one trewthe in all and euery thyng, it semeth to folowe, that who so euer denieth the trewthe of any thynge, must nedes be an heretike, because he denieth the same trewthe that an heretike dothe. Cap. 19.

That trewth byndeth not like in all thynges: and how a man maie denie the same trewthe whiche an heretike dooeth, and yet be no heretike at all. Cap. 20.

The cause why that the deniall of one article dooeth more hynder and lese, than the confession and graunt of all the reste, is able to get or saue. Cap. 21.

That who so euer denieth Christe, as the Turkes doe, to bee verie god, denieth hym also therin, to be a verie man

man. Cap. 22.
Howe the proper signification of this name Iesus, and this name Christ, doothe differ. Cap. 23.
That it differeth muche to denie a thynge to be the same that it is, and to denie it to be in this or that, or here or there. Cap. 24.
That the vnitee of any thynge can not bee denied without the deniall of what so euer is included or conteined therin. Cap. 25.
That the vnitee of Christes person can not bee denied, without the denial, bothe of his deitee, and also of his humanitee. Cap. 26.
After what sorte diuerse heretikes haue suffered death in certayn poyntes of the feythe. Cap. 27.
That no credence is to be geuen to their iudgement, whiche thinke an heretike to erre in no more of the feithe, but in those pointes, whiche he doth directly denie. C. 28.
Whether he that saieth in his herte, There is no God, denieth god directly, or consequently, and whether a man maie thynke that he hym selfe is not ware of, or no. Capitulo. 29.
That to denie god but consequently, is proued by scripture to be no lesse euill, than it is, to denie hym directly. Capitulo. 30.
Howe it maie stande together, that all heretikes denieth the trewth of all the whole feithe, and yet graunt and confesse so many articles therof as thei doo. Cap. 31.
That an heretikes graunt of the trewthe, is not like an other mannes graunt therof. Cap. 32.
That a directe graunt can not stande with a deniall consequent. Cap. 33.
That before god, there is no differrence betwene an antecedent and a consequent, that is to saie betwene before and after. Cap. 34.
That farre worse is he, that directly denieth but some parte of the feithe, than is he that directly denieth all together. Cap. 35.
That the trewthe of Christe is no oftener denied in many articles, than in one alone; and therfore no more faute

saute is the one than the other. Cap. 36.
That he whiche denieth Christe directly, dooeth it no more ware and wittyngly, then dooeth he, whiche denieth hym but consequently. Cap. 37.
What the continewall indeuor of heretikes is, and what successe thei haue therin. Cap. 38.
That heretikes doe good, and therof take hurte. more ouer howe strangely thei worke, and after what spirite. Cap. 39.
That although heretikes dooe no miracles, yet thei doe shewe merualles. Cap. 40.
That heretikes taunte vs with commune sautes, to thintente thei might therby cloke and hide the reste of their owne proper and speciall sautes. Cap. 41.
What fruictes thei be, whiche Christ our sauior doothe teache vs to knowe heretikes by. Cap. 42.
Whether a generall description of heretikes can displease heretikes or no. Cap. 43.

FINIS.

An introduction of the matter. Cap. 1.

CATHOLICVS, Hearke I saie cuntreman, a woꝛde with the. HERETICVS, Speake ye to me sir? CATH. What question is that, where there is none, but thou and I? HERE. What woulde ye with me? CATH. Shall I tell the? HERE. At your pleasure. CATH. Trewly, when I sawe the cumminge this wai alone, thou madest me therwith verie gladde. HERE. Why so? CATH. Mouties because I haue bene a greate while verie desirous to talke with the. HERE. With me sir? CATH. Ye with the. And yet coulde I neuer finde the tyme and place, but by reason of companie, oꝛ one thinge oꝛ other, there was alwaie some occasion to interrupt and let my purpose: Therfoꝛe now, while it hath chaunced vs, thus luckily (as I hope) here to meete in this quiete place, where there be no suche impedimentes, but that we maie saie, thou to me, and I to the, what so euer shall like vs best: I shall foꝛ my part (if thou wilt abide and harken well to me) showe the some thinges, perchaunce not a litle beyonde thine expectation. HERE. Sir of such thinges, wolde I be gladde to here. But yet I meruaile greatly, that ye shoulde be so desirous to talke with me. Foꝛ I suppose ye knowe me not. CATH. Yes well enoughe, by sight and here saie. HERE. why, what haue ye herde of me? CATH. In verie dede, I will not longe hide it from the. Howbeit thou knowest, that deliberation geueth somtime, a great occasion of wisdome: where as haste doeth oft times the contrarie. Foꝛ that thinge, whiche a man doothe some

tyme iudge, well and mete to be doone or saide at the firste, by furder leisure and deliberacion taken therin, he perceiueth at length to be farre otherwise, whiche I do now finde by experience. HERE. How so? CATH. I shall tell the. When I was first moued and became desirous to commune & talke with the (letted hitherto as I haue showed the) I did then intend to haue asked of the a certaine question, which I perceiue now (by reason of a more deliberate consideration conceiued since in the meane space) had ben but very superfluous and to no purpose. HERE. Why so? CATH. what auaileth it, to aske a question of him, which can not tell the trewthe therof? HERE. Thinke ye that in me? CATH. Ye trewly. HERE. Why, what is the question? CATH. I haue tolde the a cause why, it were but in vayne to show the. HERE. yet I pray you, since ye haue gone so farre with all, let me here it, and it were but for my fantasie. CATH. So maist thou dooe and neuer the nere. Now be it I will not sticke with the, for more then that. And therfore the question is this, I had thought than, to haue asked the, whether thou be an heretike or not. HERE. That is a straunge question to me, but yet neuertheless, doo you thinke that I can not tell the trewth therof? CATH. I thinke so in dede. HERE. Then who can dooe it, if I can not, specially when it toucheth me onely, and no man els? CATH. yet who so euer can, sure it is that thou canneste not. HERE. why so? CATH. Because ther is no heretike, that can tell whether he be an heretike or not.

Cap. 2.

HERE. A sir, well concluded. For now I perceiue ye take me for an heretike. CATH. I saie not so,

not so. But yet for so muche as I haue herde the often reported, to be an exceedyng great fauourer and defender of Frith, and fayne wolde knowe the trewthe therof, thinkyng (at the firste) that no man coulde tell me better then thou thy selfe: I thought therfore then, to haue asked the question of the, and of no man els. But vpon farder consideration therof had, because I nowe finde no man more, nor yet so muche vnable, to answere the question as thou art in dede: I therfore thought to passe it ouer, and not to trouble the with all, at this tyme. HERE. Ye but coulde ye none other wise inquere of me, whether I were a fauourer of Frith or not, but to aske me, whether I be an heretike or not? CATH. That is no matter, for all is one. HER. Then can I gather no lesse of your saiynge, but that ye take (at the least) Frith or me, For an heretike, or els bothe. CATH. In dede thou hast hit me therin, with suche a trewth, as I am not able to auoide. HER. Well syr, I will be plaine with you, how so euer ye take it, Frith was a man, whom I loued with all my herte, and shall doe while I liue. CATH. I loue the, for that, neuer the better. HER. And I loue my selfe neuer the worse. CATH. Thou canniest not tell that. For the scripture dooeth saie. Qui diligit iniquitatem, odit animam suam. He that loueth iniquitee, hath his own soule. And yet many a one, that so doth, thinketh the selues to loue their own soules well enough. But neuertheless, credence is to be geue to the scripture, what so euer thei saie or thinke. HERE. Thinke you, that I loue iniquitee, in that I loue Frith? CATH. I thinke so in dede, if thou loue him (as I beleue thou doest) for his heretical opinions. HERE. A ha, then it is playne enough, that ye take hym for an heretike. Psal. 10.

For what maketh an heretike but heriticall opinions? CATH. Nothynge els, that I knowe. HERE. Therfore fayne wolde I here of you, what heriticall opinions ye can fynde in hym, to proue hym an heretike by. CATH. Before we come to that, let vs firste (as I thynke it beste) serche, trie, and proue, what the state of an heretike is. That vpon the knowlage of what case or condicion he lineth in, we maie the better perceiue, what he is, and consequently whether Frith were any suche or no. HERE. With that I am content. CATH. Therfore, the firste notable thynge, that I fynde in the state of an heretike is this, that it is not possible for hym to knowe, that he is an heretike. HER. I meruaile greatly what shuld moue you to be of that opinion. CATH. Trewly I haue therein, none opinion at all. HERE. Why than do ye speake it? CATH. Not because of any opinio therof, but because I do certainly know it, which passeth opinion. And therfore, because thou thinkest the matter so straynge, I wyll adde vnto it this much more, that there is none of them, that dooeth or can so muche as beleue or thinke, that him selfe is an heretike. HERE. What not so muche as beleue or thinke it? CATH. No trewly. HERE. It is to farre against reason, for any man maie thinke, what so euer he luste, whether it be treiwe or false. CATH. Thou art therin muche deceiued. For all though, to thinke and to beleue may be taken all one, yet to thinke & to imagine, are not both one. For thou maist imagine, all steples and towers to haue spronge out of the grounde as trees doe: and also euery thynge to be otherwise then thou knowest it is, if thou wilt. But yet thou canst not so thinke or beleue, although thou woldest neuer so fayne. For thou canst not (if thou

marke it well) beleue or thinke any thyng, againſt thine owne knowlage. But yet for all that, Thou maieſt ſo imagine alwaie at thy pleaſure. Whereof it appereth playne, that imagination is one, and thinkynge or beleuyng is an other. Therfore although an heretike maie imagine hym ſelfe to be an heretike, (as perchaunce he will not) yet (as I ſaide) he can neuer (for all that) ſo beleue or thinke, although he wolde. Muche leſſe then, is he able to knowe it. And who therfore wolde aſke hym the queſtion?

Cap. 3.

HERE. Yet maie he as ſoone beleue and alſo knowe that, as I can beleue you, when ye ſaie that he can not, excepte ye ſhewe me ſome good reaſon why. CATH. Thou muſt nedes graunt me this, that there is no man an heretike, but becauſe he beleueth amiſſe in ſome parte of the faithe. HERE. That is trewe. CATH. Therfore if he coulde beleue that he were an heretike, than might he beleue that thynge, whiche he doeth not beleue, and that bothe at once, whiche were impoſſible. For it is not poſſible for a man to beleue any thynge, to be euen than any other wiſe than he doeth beleue it is. As thus, ſuppoſe one ſo wicked, as to beleue our ſauior Chriſt to be but onely a pure man, and not alſo very god: as in tyme paſte, ſome heretikes did. HERE. What of that? CATH. Euen this, if he that ſo beleueth, coulde beleue, that he were therin (as he is in dede) an heretike, he ſhulde than beleue and thinke, that he beleued therin amiſſe. Wherfore, if he did be-

leue and thinke, that he beleueth amisse, in that he beleueth our sauiour Christe to be but onely a man, plaine it is, that he shulde therin beleue hym to be both god and man, whan he doth thinke hym selfe to beleue amisse, beleuyng the contrarie: and so shuld he beleue & not beleue one thynge both at once, which (as I saide) is impossible. wherfore it must nedes folowe, that an heretike can neuer beleue or thinke, that hym selfe is an heretike.

HERE. Syr I doe nowe somewhat perceiue the thynge my selfe. For if I be not deceiued, it is lyke, as if you did beleue and verily thinke the great Turke to be now here in Englande in dede, it were not possible for you to beleue, that ye beleue therin amisse, whan your beleue is vtterly, that it is euen so. For whan ye beleue, that he is in Englande, if ye coulde beleue, that ye beleued therin amisse, than might ye beleue, that he were not in Englande, whan ye beleue hym to be in it, and so shulde ye beleue and not beleue one thynge (as ye saide) bothe at once, whiche I perceiue were agaynst all reason and trewthe. CATH. Doutles thou speakest herein veray well to the purpose, and that perchaunce wolde yet more playnly appere by this. Beleue is suche a thynge, as can neuer wittyngly be deceiued, for as soone as thou dooest thynke, that thou beleuest in any thynge amisse, farthe with in the same instant thy beleue therin is clene altered and chainged, and is not the same that it was before. And therfore because heresie is none other, but in some parte of the faithe, a misbeleue, and a misse beleue is not possible to be perceiued of hym, in whom it is: it must nedes folowe, that no heretike can beleue or thinke that hym selfe is an heretike, because he can not beleue or thinke, that he beleueth therin amisse.

Cap.

Cap. 4.

HERE. Sir this is nowe farre from the nede of any more probacion. CATH. Pe but yet, thou seest not all. HERE. Why so? CATH. If thou marke it well, this conclusion maie take awaie no small wonder from many men. HERE. what wonder is that? CATH. Trewly what shuld be the cause of the rare and seldome amendment of heretikes: wherof partly hath spronge this comune opinion, that heresie, frensie, & ielosie be three diseases incurable: Not because thei be al vtterly so in dede, but because they be so sildome sene, to bee throughly cured & healed ageyne. And specially of heresy, what wonder is it, although it be seldome or neuer forsaken & amended: whā it is (as thou hast now herde) to euery heretike (as to one in a continuall traunce) vtterly vnknowne & incredible, that him selfe is any thinge therwith infected. for he thinketh verily, ý he is in the streight waie, not remembringe therof, what the holy scripture saieth, Est via que videtur homini recta, & nouissima eius ducunt ad mortem, That is to saie, There is a waie whiche seemeth to a man streighte, and yet the endes therof leadeth hym to perdicion. And therfore who can expell and put that awaie from him, whiche he can not beleue that euer it came nere hym? who can desyre to be healed of that infirmitee, wherwith he can not thynke that euer he was diseased? or who can be willing for to amende, wherin he can not so muche as thinke, that euer he did offende, specially whan we may dayly see the amendemet of manifeste euils, very seldome or neuer brought to passe in some, whan they bothe beleue and knowe them selues to be infected with them. Pet muche easier it is (be it neuer so harde) to leaue and amende Prou. 16.

mende that is perceiued and knowne amisse, than it is (be it neuer so easie) to auoide and forsake that, which is cleane hid, vnknowne, and incredible. Who therfore, or what can purge, cure, or heale this most perelous and insensible sickenes, but only the great mercie of him, which of a blinde and crewell persecutour, made a moste pacient and excellent preacher? but how shuld his most mercifull medicine be opteined, where it is neuer desired? and howe can it be desired, where the cause why, nother is, nor can be perceiued? By this therfore thou maiste haue some vnderstanding of the lamentable state of an heretike, who of all men is in moste daunger: and yet fardest of, from all good remedie, helpe, or succour.

Act. 9.

HERE. Haue you any worse to saie of him than that.

CATH. In dede I haue more, whether it be worse or no, I will referre that to thy iudgement, if thou wilt tarry the hearing therof. HERE. Yes sir that will I doe, if this daie will serue the turne.

Cap. 5.

CATH. Then what wilt thou saie, if this felowe be he, whom the prophet doeth meane, where he saith: Dixit insipiens in cordo suo, non est deus, The foolishe man saide in his herte, there is no god? HERE. What heretike can we finde or reade of, that euer saide in his herte there is no god. CATH. Reckon whiche of them thou wilt, thou canste not choose amisse. HERE. By that, ye will make it euery one of theim. CATH. I will not make it, but so it is for all that. HERE. It were harde to make me beleue it. CATH. The due order of inuincible reason, shall bringe the to it, if thou wilt stande to that: For the pro-

Psal. 13.

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hacion of the thinge, is easie to be made, ye and (soberly herde) moze easie to be vnderstande. HERE. When I here it, I will tell you moze of my minde. CATH. Of this thou art assured by the scripture before alleged, that some there be, which saie in the heute, there is no god. HERE. That I doue now take to be trew, for els the scripture wolde not speake therof, as it dooeth. CATH. Therfore what other thinge is it, to saie in the herte, there is no god, then euen secretly in the herte, to denie god? HERE. I take that to be all one. CATH. If thou so doo, thou takest it right. And therfore because it is sure, that Christ is very god him selfe, it muste nedes folow, that he, whiche denieth god in his herte, denieth Christe. HERE. Of that conclusion, faine wolde I here some better proue. CATH. An other thou maiest, but no better. HERE. Then an other. CATH. That shalbe this. Thou knowest (I suppose) that Christ in diuerse places of scripture, is declared to be (as he is in dede) the very sonne, of god the father? HERE. That is trew. CATH. And euen so is this, that he, which denieth god, denieth any suche father, for that which is not, can be no father. And he that denieth any suche father, denieth also therin any suche sonne. For no suche sonne can be, of no suche father, nor no suche father can be, of no god. And therfore of no suche father and no suche son, muste nedes folowe no Christe, for he were not Christe, if he were not the verie and onely sonne of god, whom in the hert, (as the scripture saith) the foolish felowe denieth. And therfore consequently euen Christe also. HERE. Now I perceue and graunt the same. CATH. Then furder saieth the dew order of reason this, that he, whiche denieth Christ, denieth the verie treweth of all his whole

1. Pet. 1.
1. Ioan. 1.

seith. HERE. Perchaunce that maie be treiwe. CATH. There is no chaunce in that point, for it is moze playne, then shall nede any farder probacion. And therfoze he, which denieth the trewth of all the whole faithe, denieth therin some part therof, or els he could not deni the whole. HERE. That is out of all question. CATH. Then muste this folowe, that he whiche denieth the trewth of any parte of the faith, denieth therin the treiwthe of all the whole.

Cap. 6.

HERE. That I must nedes denie, because it folowith not. for although this must nedes folowe, that he which denieth the trewth of all the whole, denieth therin some parte therof, yet (of the other side) it is not possible for this to folowe, that he whiche denieth some part therof, denieth therin the trewth of all together. for these two latter propositions, can neuer be conuertible. CATH. what meanest thou, by propositions conuertible? HER. Two saienges, wherof eache muste nedes folowe other, put before or behinde, which of them ye will. CATH. And doest thou thinke, that these two, be none of them? HERE. I thynke so. CATH. Thou arte therin deceiued: For they be conuertible in dede, and so are all the reste that went before, wherof these two, doo fully folowe. And that shalt thou see streight, for I will go backward with them again., and begin with this, whiche thou shalt not denie: who so euer is an heretike, he denieth some parte of the faith at the leaste. HER. That is treiwe. for els he were no heretike at all. CATH. And who so euer denieth any part of the faith, denieth therin the trewth therof. HERE. I muste

nedes

nedes graunt that also. CATH. And who so euer denieth the trewth of any part of the faithe, denieth therin the trewthe of all the whole. HERE. That I muste and will (as I saide) vtterly denie. CATH. Then muste I proue it. HERET. Yea sir if ye can: but I thinke it will be a good while firste. CATH. Then it shall be longe of the. For if all the trewthe, of all the whole feith be conteined in euery parte therof, who can auoide this, but he that denieth any parte therof, denieth therin, the trewthe of all the whole. HERE. Ye syr if it be so, but firste proue, that it is so, And then afterwarde cõclude as ye may. CATH. It shall nede no very great proke, after a certaine declaration made, of suche three thynges, as I shall shewe the.

Cap. 7.

HERE. Whiche be those? CATH. The firste is, what is more then trewthe. The seconde is, what is lesse then trewthe. The thirde is, what is other then trewthe. These three, that is to witte, more then trewthe, lesse then trewthe, and other then trewthe, are all and eache of them, euen as farre from trewthe, as trewthe it selfe is from no trewthe: whiche be direrte contraries. HERE. How shall this appere? CATH. Very well and plaine enough. For pertitularly, to beginne with the firste, of this we maie be well assured, that trewthe can be no more then trewthe. HERE. That I muste nedes graunte. CATH. Thou canst doe no lesse. And therfore when trewthe can be no more then trewthe, it muste nedes folowe, that more then trewthe can be no trewthe. HERETIC. To that I assente also. CATHOLICVS. Then secundarily, we bee

likewise assured of this, that trewthe can be no lesse then trewthe. HERE. That is moze playne, then can be denied. CATH. Therfoze whan trewth can be no lesse then trewth: as plaine it is, that lesse then trewth, can be no trewthe nother. HERE. To that I muste nedes agree. CATH. Then thirdly we maie not doubte, that trewth can be any other then trewth. HERE. That is out of all question. CATH. Therfoze when trewthe can be none other then trewth, doth it not therfoze fully folowe, that other then trewthe, can be no trewthe? HERE. Well syr, all this hitherto, I wyll not denie. CATH. Then to the purpose, and as touchyng the first, if the trewthe of the whole feithe, were any moze, then the trewthe of the least parte of it, then were it moze then trewthe. Foz the trewthe of the leaste parte is trewthe, and trewe to be moze then trewthe, is all ready pzoued impossible. Wherfoze the trewthe of the whole feith, can be no moze, then the trewth of the lest parte of it. Agein, foz the seconde, by lyke reason, if the trewthe of the least parte of it, were any lesse, then the trewthe of the whole feithe, then were it lesse then trewthe. Foz the trewthe of the whole, is trewthe: but trewthe to bee lesse then trewthe, is well knowne can neuer bee. Therfoze the trewthe of the least parte of the feithe, is no lesse, then the trewthe of all the whole. Now thirdly, if the trewthe of any one parte, were not the very same, but an other, then the trewthe of any other parte: then were it an other then trewth. Foz the trewth of any other parte is trewth, and trewth to be any other then trewth, is scant imaginable. Wherfoze there can be none other trewthe, in any one parte of the feithe, than there is in any of the other, oz in all the reste together. Therfoze because the dem-

all

all of any one parte of the feithe, is none other but the denial of the trewthe therof. And whan there is no more, no leſſe, nor none other trewthe in all the whole feithe, then is in euery ſingular parte therof: it muſte nedes folowe, that who ſo euer denieth any parte of the feithe, denieth therin the trewthe of all the whole. And clere it is, that he whiche denieth the trewthe of all the whole feithe, denieth Chriſte: And he that denieth Chriſte, denieth god. And thus doth euery heretike with out faile. Wherfore of euery one of theim all, theſe woordes of the prophet, The fooliſhe felowe ſaide in his herte, there is no god, maie well and trewly be verified. Pſal. 13.

Cap. 3.

HERE. Syr I beleue this matter wyll yet trouble vs bothe, ere we parte, for all this. CATH. Why ſo? HERE. Becauſe there cometh nowe to my remembrance, ſuche, and ſo many thynges to the contrarie, as maketh me thinke, that all this can not holde. CATH. Then thou haſte but a ſclender wit, or a fickell mynde, that will ſo quickly be moued, or with any thyng allured, from ſo well approued trewthe, as this is. Thou mighteſt rather haue ſaide, that there cometh many thynges to thy remembrance, whiche cauſeth the to maruell, howe thei with this can agree together: becauſe there is no trewth in any one thynge, that can be againſt the trewth of any other. For trewth againſt trewth, is no more to ſaie, but trewthe againſt it ſelfe, whiche is not poſſible. Therfore if theſe thynges, whiche nowe ſo cometh (as thou ſaieſt) to thy remembrance be trewe, doubtles they with this, maie ſoigne and agree together well enough, although thy knowlage can not ſee how. Of thother ſide,

if thei be not trewe, thei muſt be reiected and refuſed: becauſe this, by them or any other like, can not be auoided. Wherfore to exclude all maner of tergiuerſacion herein to come, let this, whiche is (as thou haſt herde) ſo dewly proued all redie, be fully agreed and ſtabliſhed betwene vs in the meane tyme, as a moſt ſure truthe and grounde to reſte vpon: or at the leaſte, till thou haſt founde ſome good cauſe why, it ought not ſo to be taken. which I am ſure thou canſt not dooe. And therfore, let me now here what thynges thoſe be, whiche moueth me to the contrarie. HERE. Syr I will tell you. And firſte for example, the reſurrection of Chriſte, ye knowe is one parte of the feithe, and thaſcenſion is an other. CATH. All that is playne. HERET. Then, if the veray ſame trewth, no more, no leſſe, nor none other, were in the one article that is in the other, it muſte nedes folowe, that the reſurrection and the aſcencion ſhulde bee bothe one. CATH. Howe ſo? HERET. Ye wyll not denie, but when I ſaie Chriſte roſe from death to lyfe, I ſaie trewthe. CATH. What els? HERE. And when you ſaie, that he aſcended, you ſaie truthe likewiſe. CATH. Agreed. HERE. Then if theſe bee not two diſtincte truthes, but are bothe one, ſo that the one is none other, but euen the very ſame that the other is, then ſaie you the very ſame that I doe. And I the verie ſame that you dooe. CATH. Ye but what ſame is that? I graunte, I ſaie the ſame trewthe, that thou doeſt: but yet not the ſame thyng, wherin the ſame truth is. But thou takeſt the trewthe (I perceiue) & the thynges, wherin it is, to be all one. And therfore becauſe the thinges differ, thou thinkeſt the trewthe in them to differ likewiſe, which is not ſo: for if the trewthe of the reſurrection

rection were not the same, but an other then the trewthe of the ascension, it shulde be an other then trewthe: And trewth to be an other then trewthe, I tolde the before can neuer be. For an other then trewth, is no trewth. Wherfore, sith it can not be an other, it muste nedes be the same. And therfore who so euer denieth the trewthe of the one article, denieth therin the trewth of the other. And so (as I saide) of all together. HERE. Yet is it straunge to me, that one trewthe, whiche hath in it (as ye saie) no difference at all, shulde be in bothe tharticles, whiche haue a difference. CATH. And well spoken, for euen so straunge it is, as the onely truthe of the resurrection, whiche hath no difference, is in all trewe Christen hertes at once, whiche haue a difference, and that of many thousandes mo then we can tell. Therfore wilt thou saie, that the trewth therof, whiche is in one herte, is not the same in eache of the reste, because thei are so many and diuerse? Dooest thou not knowe, that one thinge maie be comunely knowne of thousandes at once? HERE. Yes that is plaine. CATH. And nothynge can bee knowne, but by the trewth therof. HERE. I graunte the same. CAHT. Then it must nedes folowe, that the same one trewth, maie be in a thousande heades at once. And therfore why not one trewthe, in many articles at once likewise? HERE. Ye but sir, ye muste consider, that althoughe this one trewthe of the resurrection, bee in your heade and mine bothe: yet it is not the trewthe of your head, nor of mine nother, but of an other thynge. And therfore because (of and in) are two thinges, whiche maketh no litle difference, I saie, the trewthe of the resurrection, allthoughe it bee in your heade and myne, as it is in many thousandes

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mo, yet it is not the trewthe of your head or mine, or of anie other beside, but of that same one article only, and of none other. For although the trewth of one thing maie be in an other, yet it can not be the trewth of an other.

Cap. 9.

CATH. In dede thy talke renneth from one thinge to an other, for when our purpose in this case, is no more but to proue the same trewth to be in one article, that is in an other, and so in the rest of them all together, streight thou leapest from the onely being of the trewth, vnto the perteinyng or belonging therof: as thoughe we sought, wherof the trewth shulde be, and not, whether the being therof in diuerse thinges at once, maketh in, or of it selfe, any diuersitee or difference, or no: when that is herein our purpose, and nothing els: vnto the whiche, I adde also this, that trewth, wherin or wherof, so euer it be, is yet no more nor lesse, nor none other, then trewth, without any maner of diuersitee: for it is not but one pure single, simple, & indiuisible thing, of this nature & proper tee, that although there be nothing, whiche dooeth not participate the same, yet the numerositee or bignesse of thinges, wherin it is, (be they neuer so many or greate) can not make it any mo, or more: Nor the paucitee or litelnes of thinges, any fewer, or lesse. Nor yet the diuersitee or alteration of thinges, any other or otherwise, but euen one and the same trewth still, as euery where it is, and alway hath bene, and euer shall. Therfore, who so euer denieth a part of that, which hath no partes (as the trewth it selfe hath not in dede) other he denieth all the whole, because the very same, which semeth a part, is no lesse but all the whole, or els he denieth therof nothing at

all

all, because that, whiche semeth a parte, is therof no part at all. And suche (as I saide) is the trewth of the faith: which although it haue no partes in dede, yet I will not saie, but partes it semeth to haue, & that is onely by reason of the diuersitee of tharticles, wherin it is. And not in respect of it selfe, whiche is whole (as I saide) in the whole feith, And yet neuer the lesse whole also in euery singular parte therof. And therfore because it is in euery singular article, whiche are diuerse and many, it is thought (of suche as vnderstande it not) that it selfe also is diuerse and many likewise: which (as it dothe by reason apere) is nothing so. wherfore when that, whith an heretike denieth in any parte of the faith, is not nothing, but with out questiō some what in dede. And when that same some what, can be no part of that, whith hath no partes, it muste nedes folow, that the same, which he denieth, is no lesse then al the whole: And that is none other but only trewth, wherof the whole feith can haue no more, then the least part of it hath: And therfore in that part, which he denieth, he denieth the whole trewth of all the whole faith: wherof this muste also folow, that all heretikes are deceaued, not only in those articles, whiche they directly denie, but also in those, whiche they seme and thinke them selues to graunte, as here after it shall more plainly appere.

Cap. 10.

HERE. Yet I shall saie to the contrary, more then perchance will like you to here. CATH. I care not for that: And therfore spare not, saie what thou wilte. HERE. I tolde you before, that the trewthe of one thinge, can not be the trewthe of an other: what saie you to that? CATH. I saie to it this: if thou haddest said as

much of the proper being of any thing, wherby it is made not the same that an other thinge is, I wold haue holden well with all. For in dede the proper beeing of one thing, can not be the proper beeing of an other. But to saie, that the trewth of one thing, can not be the trewth of an other, is euen as trewe, as it is to saie, that the name of one thing, can not be the name of an other: when moste manifest and commune experience doeth declare the contrarie. HER. I will not denie, but that the name of one thing, maie be the name of an other. As John maie be & is the name of two men, and of many mo: yet in whom it chaunceth so to bee, there is John and John at the least. But John and John can be no lesse then two, & two can be no lesse then one & another: And betwene one & on other, there must nedes be some difference: wherfore, there is a difference, betwene John and John. And euen so likewise there is, betwene the trewth of one thinge, and the treuth of an other. for betwene two articles, if thei be both trew, ther can be no lesse, then trewth and truth: also truth and truth can be no lesse then two: And two (as I saide) can be no lesse then one and an other: & betwene one and an other, ther must nedes be a difference. Wherfore ther is a difference betwene the trewthe of one article, and the trewthe of an other: and this is directly ageinst all that ye haue said. CATH. yea but yet because all that I haue said, is well proued and fortified by inuincible reason, it is meete to trie, whether all that thou haste saide herein, maie be so proued likewise or not, as I wot it can not: for where thou saiest, that John and John can be no lesse then two: what two meanest thou (two men, or two names? If thou meane two men, it is nothing to the purpose. If thou meane two names,

which

whiche be they? HERE. John and John. CATH. and is John and John two names? HERE. it is one and an other. CATH. That is false: for John and Thomas, is one and an other, where as John and John, is but one and the same, which differeth muche, from one and an other. For one and an other maketh diuersitee: but one and the same, can neuer passe vnitee. Wherfore as it is betwene John, the name of one man, & John the name of an other: euen so it is likewise, betwene the trewth of one article and the trewth of an other: wherin I graunt there is trewth and trewth, and yet not one and an other (whiche as I saide maketh diuersitee) but one and the same, which passeth not vnitee. HER. Yet sith ye graunt that there is trewthe and trewth, if there were therin no difference nor diuersitee, what doeth this worde (and) betwene them, whiche is a copulatiue and ioigneth two together? CATH. Therin thou muste consider, that this worde (and) doth not so couple trewthe and trewthe together, in suche sorte as thou takest it. For here, trewth in the seconde place, is but the only repetition of the same in the first place: and the repetition of a thynge, in respect that it is a repetition, doeth alwaie somewhat differ from the thyng it selfe, which is repeted, as it doeth clerely appere by this, that the one maie be without the other: wherfore, this copulatiue (and) doth ioigne together truth, and the repetition of the same, and not trewthe and trewthe, as two sundrie thinges, whiche in dede is but one repeted agein. HE. Yet although this be prettily excused, yet whē it is saide, ther is trewth in the resurrection and trewth in thascencion, truth in the seconde place ther, cā be no repeticiō of the same in ỹ first place: because there is nother relaciō, nor yet repeticiō of any of thē both, but only a demō-

ſtraction and a ſhewyng wherin it is. And yet there, the copulatiue doeth ioigne them together neuer the leſſe. Wherfore thei are, and muſt nedes be of ſome difference. CATH. Thou art yet deceiued. For there, the copulatiue hath reſpect to thartycles, ioignyng them together, in the poſeſſion of trewthe, and in the reherſall of the ſame: And not to the trewthe, whiche in them both is but one in reſpecte of it ſelfe. For where it is ſaide, there is trewthe in the reſurrection, and trewthe in thaſcencion, doubtles the very ſame ſentence maie as well be ſaide in theſe woordes: The reſurrection, and thaſcencion, haue the trewth in eache of them: wherin it doth well appere, what the copulatiue ioigneth together: And that is not trewthe and trewthe, whiche is all one: But one article and an other, whiche are no leſſe then twaine. HER. Yet all this doth not ſatiſfie me. CATH. That is becauſe thou art perchaunce one of thoſe, that will not bee ſatiſfied. HERE. Maie ſir I am none of theim.

Cap. 11.

CATH. Then becauſe thou doeſt wade ſo farre in the matter, tell me what is the trewthe of a thynge. HERE. I myght therin tell you my fantaſie, whiche perchaunce ye wolde not lyke. And therfore I had rather lerne it of you. CATH. I thinke thou wilt not denie, but that the trewthe of any thynge, is what ſo euer maie trewly be ſaide therof. HERE. Then wyll I ſaie this, that of any thynge it maie trewly be ſaide, that it is. CATH. Thou ſaieſt well therin: And therfore the ſame at the leaſt, is the trewthe therof. For if the thynge were not, this coulde neuer be trewe, to ſaie it is. Wherfore, name thou ſome certaine thyng, wherin this trewth

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maie appere. HERE. Ye maie name what ye will, although it were but a sticke or a stone, it is enough (as I thinke) for the purpose. CATH. Then a stone be it, if thou wilt. For of a stone, as of any other thynge, it must nedes be treiwe, that it is. HER. That is out of question. CATH. Therfore if this treiwthe of beyng, were not in the stone, wilt thou saie, that the stone coulde bee? HERET. No not so. CATH. And is not euen that same treiwthe, in, and of an other stone, as well as in, or of, this or that stone, yea and of euery stone beside likewise? HER. In that I will no farder contende. CATH. Therfore, why saiest thou, that the treiwth of one thynge can not be the treiwthe of an other, when this is plaine, that a flint stone is one thynge, and a marbell stone is an other. And yet maiest thou here clerely perceiue and see one treiwth, in and of them both: and verifieth the beyng, not onely as well of the one as of the other: but also of all other thynges beside, of what sorte or kynde so euer thei bee. HER. Maie then, if it be so, that one treiwthe doe (as who saie) inhabite all maner of thynges (as you saie now it doth in dede) I praie you tell me, how cometh this to passe, that so great peigne, labor, and trauell, hath euer bene, & daily is taken, in counsailes, courtz, scholes, vniuersities, and diuers other waies, for the serche and triall of the treiwth: when (if your saiyng be treiwe) there is no sorte of men, hauing the vse of reason, but hath it in some kynde of thynges all redy. And therfore what wold thei haue more, or what nede any farder labour for it? CATH. although thei haue it alredie in many thynges, Yet they haue it not therfore in all thynges. Amonge the whiche, it is sone had in some of theim, by experience: And in some of theim, not without some labour,

but in some of them, not without a longe and studious diligence, and that specially in diuers cases of lernyng: by reason wherof, ther is oft times had in schooles many great & graue disputations: and for the fortifiyng of the dewe order of reason therin (by the whiche the trewthe so trauailed for, must nedes be gotten, or els it wyll not be had) there are brought in many sundrie and stronge principles and rules, whiche beare in them selfes, suche an inuitable and manifest trewthe, as no man with reason, can or will denie. HERE. Sir I praie you staie there a while. For this will I saie, that if there be amonge all those principles and rules, whiche ye speake of, any diuersitee of trewth, that is to saie, any other trewth in any one of them, then there is in any of the other, or in all to gether: then haue I my purpose. Of the other side, if ther be no diuersitee of trewth among them, but that the same trewth, whiche is in any one of them, is also in eache of the other and in all to gether, then are thei all, (one except at the most) but euen vaine and very superfluous: when that same one, hath none other, but the very same and as muche trewthe in it, as hath all the reste beside. And therfore that one were enough and sufficient of it selfe without nede of any moe, but euen of that alone: and yet not of that nother, if it be well weighted. For when that serueth but only to the findyng & obteinyng of the trewth, which is (as you say, had in the same & some other thyng) all redy, what is it els but as though I might goe seke that thyng in the felde, whiche I am sure of before in my chambre. And therfore if ther be but one truth, in all and euery thynge that is: & euery man hath the same all redie in one thynge or other: vaine & superfluous are all counsels, courts, scoles, disputations, inquisitiõs, serches & such other

other industrious indeuers, made for thobteining therof.

Cap. 12.

CATH. Depely reasoned and well fro the purpose: for I haue tolde the already, that although they haue it in some thinges, yet thei haue it not in all thinges. HERE. What is that to the purpose? for when thei haue it all redie, what nede they seeke (as I saied) any farder for it? CATH. Now I perceue it plaine, that litle doest thou consider, how diuersly trewth (which is not diuerse) in diuerse thinges behaueth it selfe: for returne thy consideration but euen to stones ageine, and of the which, thou shalt perceiue in some, the trewth to show it selfe so manifestly, that no man douteth of what sorte or kinde they be. And in some, it kepeth it selfe so priuely, that few mē knoweth the verie trewe stone from a counterfeit, except he be a good lapidarie: Also in some other kynde of thinges, it behaueth it selfe, yet so muche more darkely: that it chaunceth to the course but of fewe men therin to come to it, and yet that not without muche difficultee. And farder, it lieth in diuerse and many cases so secretly, that all the wittes of men, can not atteine to the knowlage therof, excepte it be conjecturally. And yet is it in some of them, for vs, and of vs to be had, most expedient and necessary: And therfore amonge them, where the capacitee of mannes witte dooeth faile, it pleaseth the goodnes of god, that trewe faith, with good zele, shall yet catche holde, and therin much preuaile: And therfore, when this is most plaine, that mā hath much more gretter nede of trewth, in some thinges then in some: & ageine, when those things wherin he hath most nede therof, are of that sorte, whiche (as who saie) kepeth it moste secretly, and

fardest

farder̄ from his knowlage and vnderstandinge, howe̅ shulde he therin come by it, but by suche waies & meanes, as are moste mete and conuenient for it? and what waies and meanes ar those, if wit & trewth be not two of them? for who, without sufficient capacitee of wit, can therin prue vaile or atteine vnto it? Of the other side, who, without trewth, is able to seeke, and come by trewth? except thou wilte saie, it may be sought and gotten by falshed, which is not possible: Therfore no man without trewth, is able
Iohn.14. to seeke and come by trewth, specially when these be the wordes of trewth, I am the way, trewth, and life.

Cap.13.

HERE. The way, trewth, and life, what are those three, to this purpose? CATH. Very much, if thou marke this well, that the speaker therof, muste nedes bee one of those three at the leaste: for when the speaker doth say (I am) and declareth what, that is to say, the waie, trewth, and life, it can not be auoided, but of the three, trewth at the leaste (whiche is one of them) muste nedes be the speaker of it, because it is not possible, for this to be trewly saide of any speaker (I am the trewth) but euen onely of trewth it selfe: And therfore, because trewthe saieth also here of it selfe, that it is the way: it muste nedes folowe, that the wey, is the trewth to: for the trewth, could not trewly saie, that it selfe were the way, excepte the waie were the trewth: And yet more ouer, because it saith farder of it selfe, that it is the life, the life also muste nedes be the trewth likewise, although it beareth here (as the waie doth) an other name: for the trewthe could not trewly saie, that it selfe were the life, except the life were the trewth. And for so much as there is no way,

that

that tendeth not to an ende, clere it is therfore, that this way, must nedes haue an ende: wherfore, as this way, which is the way of truth, far passeth al maner of waies, euen so it must nedes haue an ende, farre passinge all maner of endes: And because there is no ende comparable to perfitte life without ende. Therfore that same life, must nedes be the ende of this way, and yet not so, as though the same were not also the truth it selfe. for when it is playne, that farder then trewth, trewth can not go. Trewth must nedes be the ende of trewth also, which (as I said) is perfit life without ende. wherfore, this I may well conclude and say, that trewth is the way wherin, and trewth is the beginnyng from whence, and treuth is the ende wherunto. for the which cause (as I suppose) the propre name of trewthe is there placed in the middes betwene the other two, as who saith indifferente or the same, to and with them bothe. wherfore by this thou maist perceue and see, that these three, ar much to the purpose, which is to show, that the treuth of one thing, is the the very waie, to come by the trewth of an other. HER. ye but what nede a man to seke it in one thinge, when he hath it all redie in an other? CATH. Because he hath (as I saied, and as it is plaine) not only much more nede of it in one thing, then he hath in an other, but also because, for the straieng, and diuerse behauiour therof, it is therin, more harde to come by, then it is in an other. HE. Then sir all this notwithstandinge, if the waie, trewth, & life, which are three, be all but euen one trewth, why is it put so diuerslye, as though it were otherwise? Ioan. 14.

Cap. 14.

CATH. That question will make but a digression nothing to my purpose. HERE. yet it shall be

somwhat to my purpose for all that, if ye answere it.
CATH. Then for aunswere take this, thou shalt vnderstand, that trewth, in respect of the proper essenciall and verie being of it selfe, can neither receue either more or lesse, that is to saie, it can neither increase, nor decrease, augment, or diminishe: But yet in respect of the beeing therof in mannes vnderstanding, it maie dooe bothe, as of the one side we maie well and easily perceue it, by the fruictes and profite of that industrie and diligent labour, whiche many bestoweth about the same. For to what intente are children sette to schole? or to what purpose doeth all studentes labour and traueil in any science? More ouer, wherfore are all inquisitions and serches made? but onely to come by the more trewth? HERE. For to come by the more knowlage ye maie saie. CAT. Why, what is knowlage without trewth? specially when this is moste trewe, that nothinge can be knowne, but onely by the trewth therof. for as the power of sight without light, nothinge can dooe, And therfore, no light, no sight: Euen so the power of knowlage without trewthe likewise can nothing do nother. And therfore no trewth, no knowlage, except thou wilt cal this knowlage, to take one thinge for an other, or any thing to be otherwise then it is, which is in dede but very blinde ignorance, and nothing els: wherfore, who so euer seketh after the knowlage of any thinge, seketh in dede nothinge els, but the trewthe therof, whiche obteined, the thinge is knowne, and otherwise not. Ageine, who so euer seeketh the trewthe of any thinge, hath all readie the trewthe, of some other thinges, or els it were not possible for him to go aboute it, as it maie well appere, by the cause why, that yong infantes are not compelled to schole, or

other

other feates of knowlage, vnto the tyme, their potencial capacite of trewthe, become to some actuall possession therof. Therfore because the deligent industrie and labour of all studentes, of the one side, and also thintencion of all inquisitions and serches, of the other side, dothe plainly proue and declare, that some men alwaie dooe seke after trewth, and that not in vaine, as it doth appere, by that thei do therin more and more increase, and daylie obteine. And agein, because they nother wolde, nor coulde so dooe, if they had not alredie, the trewth of many thinges before, to sette them a worke therin: it must nedes folowe, that trewth in mans vnderstandinge doth, and may dayly grow and increase more and more.

HERE. And what of all this. CATH. I shall tell the what, because this is plaine, that increase can neuer bee, but from the lesse to the more. And agein, for so much, as from the lesse to the more, can be no passage, but by a right conuenient meane and waie betwene them. Therfore is man herin so taught the waie, that there can be no mistrust or any dout therof, when trewth, which can not lie, doeth saie of it selfe, *I am the waie*. And yet because, ther is lightly no waie, but maie other by the ignorance, or some other imperfection of the straieng trauelar therin, be soone missed and losse, with out a suer guide. Therfore is he taught also, to take none other, but euen the same to be his guide, which hath trewly told him the waie, because there is none, nor none can be to a man, so good and sure a guide in his iourneie, as the trew teacher therof, whiche is also the verie trewthe, as it selfe doeth saie, when it saieth, *I am the way*. And yet farder more, for so much as ther groweth in a iourneie of long and tedious labour, such a werinesse, as might chaunce to cause

the trauelar to feint, flake, and ceasse to continue therin, and so to geue ouer his purpose, excepte ther be some such notable thynge, to be loked for in the ende, as maie well and iustly, so kindle his desyre therof, that for the whiche he setteth all his labour at nothynge: the trauelar therfore in the iourney and labour of this waie, is most trewly instructed, and throughly assured of suche a benefite and commoditee to folowe therof, as is of all thynges moste excellent and incomparable: for what is comparable to perfecte life without ende, whiche aboue all thynges is most desiderable? And therfore that is the verie ende, where vnto this waie doothe euer more leade and directely tende: wherof the trauellar (if he holde on his iourneie and goe thorowe with all) is moste assured by the promesse of no lesse than the very mouth of trewth it selfe, whiche doothe saie: *I am the life*. And therfore by this it maie well appere, that in what so euer is rightly doone and well brought to passe, Trewthe is the beginnyng, The ende, and also the weie betwene them: that is to saie, the waie wherin the purpose is folowed: The trewth, wherby it is first set a worke. And the ende, whereunto it is finally brought. And yet all three, no more, no lesse, nor none other, but euen one trewthe: without the whiche, what is the waie? what is the beginnyng? or what is the ende of any thynge but all vaine and nothing worthe? And therfore to shewe, that trewthe is the only perfection of all and eache of them three, it dothe here set furthe and declare it selfe accordyngly with this triplicite of wordes, saying I am the weie, trewth, and life: as muche to seie, as without me, There is no weie streight, no beginnyng good: nor no ende profitable.

John.14.

Wherfore nowe thou hast herde for answere to thy ques-

tion

tion (as I suppose) a good cause why, that trewth, which is but one, is here so diuersely put, as though it were other wise: Muche more herof there might be seide, but this is enough for the purpose.

Cap. 15.

HERE. Sir I am glad I haue herde yow saie so muche: for ye concluded before, that what so euer is more or lesse then trewthe, can be no trewthe at all. And yet here nowe ye saie, it maie be more and more: as your saiynges therof dooeth plainly declare. CATH. Saied I, more and more? HERE. Yea more and more. CATH. Wherof? HERE. Of trewthe. CATH. That is well saied: And puttest thou no difference betwene more or lesse of trewthe, And more or lesse then trewthe? HERE. What difference shulde I put therin? CATH. Aske thine owne eie, wherby thou maiest lerne it. For by more of light, thou maiest see the better. But by more then light, thou canst see nothynge at all. For what is more then light, but vtterly no light? and what is no light, but the contrarie, whiche is veraie darkenesse? And agayne, what is lesse then light, but also euen the same likewise? therfore more or lesse of light, and more or lesse then light, are two thynges. For by more then light, light is excluded: but by more of lighte, lighte is but increased. And euen so likewise of trewthe. For by more then trewthe, trewthe is cleane excluded: but by more of trewth, trewth, (where it maie) is but increased. For he that telleth the but parte of a treiwe tale, dothe tell the lesse of the trewthe, then doothe he, that trewly telleth the, the whole tale: And he that telleth the, the whole tale, doth tell the more of the trewthe,

then doth he, that telleth the, but parte of it: and yet both trewe. But if thou perceiue, that he dothe tell the more then the trewthe of the whole: or lesse then the trewthe of any parte: woldest thou not take hym for a liet or a misreporter of the matter? Yea and that iustely: Because he is no lesse in dede. HERE. Then by this, it dothe yet appere, that one article of the feithe maie haue more or lesse of trewthe, then an other hath. CATH. No not so nother, for the trewthe is not seied (as I tolde the before) to be other more or lesse, for any thynge that is in it selfe, but onely in respecte of and for the numbre of thynges wherin it is, and wherof it is had: Because that same numbre of thynges, wherin it is, and wherof it is had, is in owre knowlage, somtime more, and somtime lesse. And for that cause it is seide to bee more or lesse: and for nothynge els. For when it is seide that a man knoweth more of the trewthe to daie, then he did yesterdaie, it is not properly to be vnderstande and taken, that he knoweth more trewthe, but the truthe of more matter, or of mo thynges to daie then he knewe yesterdaie, and not more of the trewth it selfe, whiche can not be, other more or lesse. And beside this, although more or lesse of trewth maie be seide in respecte of the beyng therof in mannes knowlage, by reason of the comyng and goyng of thinges to and fro, as therperience therof doth declare: yet it can not be so seide in any other kynde of thynges, which haue no suche actiuite or capacite of vnderstandynge or discernynge one thynge from an other, as the priuilege of mannes nature hath. And therfore all this, maketh no thynge for thy purpose. HERE. it is no maruell as ye do handell it.

CATH.

Cap. 16.

CATH. So longe as I handill it acoꝛding to truth, there is no faute to be founde therin. And therfoꝛe although thou haſt dꝛiuen it of, very lōgꝫ: yet it maie this very well appere, that it is nother vaine noꝛ ſuperfluous, that learned men take with theim in their diſputations many rules and pꝛinciples of trewthe, to conducte eyde and kepe the deiwe oꝛder of reaſon, from all deuiation and errour, vntill it come as it were to the poꝛte and finall concluſion of that, whiche therby is intended: foꝛ as a man hauynge a farre longe, and a ſtrange iourney to trauaile, had nede ſome tyme of ſondꝛie guides, becauſe it maie chaunce one, whiche can conducte hym twentie myles, can not yet guide hym thꝛee ſtoꝛe, by reaſon his knowlage of that waie extendeth not ſo farre, and therfoꝛe muſt nedes be had an other, and perchaunce diuerſe moe, after as the caſe requireth: euen ſo mans witte and reaſon, hauynge vrgente occaſion, to ſerche and ſeeke trewthe, in ſuche neceſſary thynges, as kepeth it veraie ſecret, and farre from his knowlage: hath much nede of certain and ſondꝛie ſuche guides, as are foꝛ that purpoſe moſte conuenient and neceſſarie, that is to wit, diffinicions, diſtinctions, reſpectes, and diuerſe other lyke rules of infallible trewthe, to leade and conueie it directely from one thynge to an other, vntill it come there, where it obteineth, the ſame it deſyꝛeth. And though there bee therin, none other ſought noꝛ yet founde, but euen the veraie ſame trewthe, whiche was had beſoꝛe in many thynges: yet is it not laboured in vayne, noꝛ without neede nother, becauſe it was hidde, and not hadde beſoꝛe in that one thynge, wherein it was perchaunce, moꝛe expediente to bee had, then in diuerſe and many other

other thinges beſide: wherfore, when no man can come to trewthe, but by the wey and meane of trewth (for trewth will in no wiſe be obteyned or towched, but by the way and meane of it ſelfe) why doeſt thou thinke it ſo ſtraunge a matter, that men labour therin, ſo ſore for the ſame which they haue alredy? that is to ſaie, for the ſame trewth in one thinge, whiche they haue alredy in an other, when the trewth of one thing, is the way and meane, to come (as I ſayde) by the trewth of an other. for otherwiſe it will not be had. wherfore now I ſuppoſe, thou art in this cace, ſufficiently anſwered.

Cap. 17

HERE. Sir let that wate as it maie here after, for I dout not but ye will yet graunte me this, that blacke and white, as in ynke and paper are two diſtincte and contrarie colours. CATH. Agreed. HERE. Then if there be no more, no leſſe, nor none other, but euen the very ſame trewth in the blacke, that is in the white, and the ſame in the white, that is in the blacke, why ſhulde it not be as trewe to ſaie, the blacke is white, and the white blacke, as it is to ſay, the blacke is blacke, and the white is white, if there be (as you ſay) but one indifferente trewth of them bothe? CATH. There is no more in dede, but yet becauſe the ſelfe ſame one trewth whiche doth verifie the blacke to be blacke, and the white to be white, is alſo as well in the difference of both thoſe colours, and ſo doth verifie the ſame likewiſe, as it is in eache and both the colours them ſelues, it doeth therfore vtterle forbid it ſo to be ſaide, as thou ſpeakeſt it. becauſe if thou ſay the blacke is white, or the white blacke. The trewth of the difference betweue them, is clerely ageinſt

the

the, which trewthe is al one, in al three, as it is and muſt nedes be in all other thinges likewiſe beſide. HERE. Then will I leue all theſe kindes of things, and go to the very ſcripture, which in this cace, is directly ageinſt you. CATH. How ſo?

Cap. 18.

HERE: haue you not redde in the pſalter, wher this is written, Quoniam diminute ſunt veritates á filiis hominum? that is to ſaie, trewthes, ar miniſhed from the chyldren of men, or trewthes are ſalen awey from the chyldren of men. Here ye ſe, it ſpeaketh not of trewth ſingularly, but of trewthes in the plurain umber, wherin is conteined many, which can not be without diuerſitee, & this is therfore clene ageinſt your ſaieng. CA. To this I will firſt anſwere the, with the wordes of Saint Auſten, and afterward as I can beſide. For ſaint Auſten vpon the ſame text, doth ſay this, trewth is one, with the which, holy ſoules are illuſtrate, but becauſe there be (he ſaith) many ſoules, in the ther may be ſaid many truthes, as in glaſſes appereth many images of one face. Here thou maiſt well perceue, by ſaint auſten, that although ther may be ſaid many truthes, and that by reaſon, of the diuerſite of things wherin it is, yet ther is but one trewth for all that. For doeſt thou not knowe, that as one thinge maie haue diuerſe and ſondry names, ſo maie diuerſe and ſondry thinges haue one name? HERE. As how? CATH. Breade, drinke, fire, water, &c. are eache but one thing, and yet hath eyther of them, almoſt ſo manny ſondry names, as ther be ſondry languages, wherin thei are vſed to be ſpoken of. neuertheleſſe the Pſal. 11.

diuerſitee of the names, doth not chaunge the vnitee or ſimplicitee of the thing, nor the vnitee or ſimplicitee of the thing, the diuerſitee of the names. And againe of the other ſide, thou maiſt eaſly finde ſome wher (as in ſome towne or pariſhe) twentie men of one name, yet the vnitee of the name, doeth not chaunge the diuerſitee of the perſons, nor the diuerſitee of the perſons, the vnites the name. And euen ſo is it likewiſe (as I tolde the before) betwene the vnitee or ſimplicite of trewth, and the diuerſite of thinges wherin it is. For as the ſimplicite of trewth, doth not alter or change, the diuerſite of thinges, wherin it is. So the diuerſite of things, doth not alter or chaunge, the ſimpliſite of the truth which is in them.

Therfore truth in how many things ſo euer it be, is yet (as ſaint Auſten ſaith) but one, al though of the commune ſort (for the cauſes afore ſaid) it be otherwiſe taken. HE. yea but yet, that commune ſort, doth ſo take it, as the ſcripture ſpeaketh it. CATH. May, thou maiſt ſay this, that the ſcripture ſpeaketh it, euen as they do take it. for that the ſcripture doth ſo ſpeake it, is not the cauſe why, they ſo take it, but that they ſo take it, is the cauſe why the ſcripture doth ſo ſpeake it. for to whom (ſaieſt thou) dothe the ſcripture ſpeake it? HERE. To whom but to men? CATH. Therfore euen after the commune maner, and capacite of menne it ſpeaketh it, And none other wiſe. wherin it doth not there teache any pluralitee, nor yet ſingularite, for it dothe but ſhowe after the maner of mens ſpeaking, what ſtate the children of men are in. And proueth nothinge els. wherfore this text, maketh nothing for thy purpoſe.

Lay.

Cap. 19.

HERE. Sir will ye geue me leue to talke my minde a while? CATH. Spare not. HERE. Then, if there be (as you say) no more, no lesse, nor none other, but euen the very same one single and simple trewth, not onely in all and euery singular article of the faith, but also in all and euery other thing and thinges, what so euer they bee besides, this muste iustly folowe, that who so euer denieth the trewth of any one thing, whether it be of the fayth, or not of the faith, denieth therin no lesse then the trewth of all and euery thing that is. For when you wil haue it nedes followe, that he whiche denieth the trewth of any one article of the fayth, denieth therin the trewth of all the whole, because there is (ye saie) no more, no lesse, nor none other trewth in all the whole, then there is in eache and euery parte thereof. It muste nedes folow likewise, that he whiche denieth the trewth of any other maner of thinge, denyeth therin the trewthe, bothe of all the fayth, and also of all other thinges what so euer they be besides. Wherfore sithe there is no man an heretike, but be cause he denieth the trewth of some part of the faith. And ageyne because the very same trewthe whiche he denieth (if it be as you say) is in all and euery other thing besides: it muste also neds folowe, that who so euer denyeth the trewthe of any other thing, is also an heretike euen lykewise, as well as he, because he denyeth no more, no lesse, nor none other, but euen the verie same trewth, whiche the heretike dooeth denie. And yet farder, because there is all moste no man, but some tyme he denieth the trewthe of one thynge or an other. Wherin, because they dooe all denie (by your sayenge) none other but euen

also the same trewth, which an heretike doth denie, howe can this be auoided, but that all other men bee heretikes lykewise, euen as well as he? CATH. And doest thou beleue that to be treiwe? HERE. Nay syr, nor no man els I thinke. CATH. Howe then? HERE. Marie this, by the manifeste falsitee of this conclusion, I doe perceiue the falsitee of the position, wherof it followeth. CATH. Whiche is that? HERE. Euen this that ye sey, trewthe is no more, no lesse, nor none other, in euery singular thynge by it selfe, then it is in theim all, euen hole to gether: whiche (as ye maie nowe see) can not be treiwe: CATH. Arte thou at that poynte ageyn nowe? HERE. who can be otherwise, when it dooeth here so plainly appere?

Cap. 20.

CATH. Howe so euer thou makest it appere to thy selfe, yet it appereth not so, to any man els, that followeth reason: for did not I tell the before, that trewth, whiche is but one, and not diuerse, doothe yet diuersely behaiue it selfe in diuerse thynges? As I declared vnto the, so farre as the case did then require? HERE. What of that? CATH. I shall tell the what: because I see the herein, so curious and insaciable, that thou leuest nothynge vnsought (so farre as thy wit will serue the) which maie seme to make for thy purpos, thou shalte yet vnderstande this muche farder, that all maner of thynges (wherin the trewthe is (as afforesaide) maie be deuided, in to these three sundrie sortes, that is to wit, one contingent and casuall: an other more certayne and naturall: And the thirde diuine and spirituall. And therfore in these three sortes, the trewthe behaueth it selfe so diuersely, that in thynges contingent and casuall, it maie

be denied, without any danger or perill at all: as if thou and I shulde nowe contende, whether the turke be at Constantinople or no: if thou sey ye, and I naie, or I ye, and thou naie, the one of vs bothe, denieth the trewthe playne. Also if thou seie the price of graine will not fall, but rise before the yere come aboute: And I seie of the other side, that it will not rise but fall: if it doe either the one or the other, the one of vs bothe denieth the trewthe lykewise: And so in all other thynges of that sorte, what so euer thei be: yet what parell, hurte or daungier canst thou fynde herin? when trewthe in this kynde of thynges, behaueth it selfe to all men (for diuers causes) so indifferently, that thei maie therin graunte or denie, accordyng to their opinions, and yet not offende therin. Ageine, in thynges whiche are more certeine & naturall, the trewth of as many as are vnknowne, leueth it selfe to the same libertee of iudgement, as it dothe in thynges contingent and casuall: but of the reste, whiche be manifeste and well knowne, the trewthe can not be denied, of suche as dothe knowe them: as by exaumple, who can denie the fyre to be hote? no man I thinke, excepte he were out of his wit. HERE. Yes syr, for a man maie denie the fyre to be hote, if he will, although he knowe the trewthe of it neuer so well. CATH. If he wolde so doe: what faute were that seiest thou? HERE. Suche and the same faute, as is the denial of trewthe? CATH. yea in that thynge thou maiste saie, and in suche other lyke: but not as it is in euery thynge beside. For the denial of trewthe in some thynges, is (as I doubte not, but thou wilt confesse) no lesse then a damnable faute. HERE. That is treiwe. CATH. And dooest thou thinke it a damnable faute, to denie the fyre to be hote? HERE.

No not so. CATH. Yet thou thinkest it a more faute, then to denie the trewthe of what price, corne shall be the nexte yere. HERE. I muste nedes thinke so. CATH. And whie? HERE. Because this deniall is of a thyng certaine, manifest, and directely ageyn the perfite knowlage of the deniar: where as the other is but of a thynge incertaine, contingent, casuall, and to the deniar but conjecturall: wherfore it can not be suche a faute, to denie that I knowe but conjecturally, as it is to denie that I knowe moste perfectely, as I knowe the fire to be hotte. CATH. Then, to denie the fyre to be hotte, is worthy more blame, then the other is. HERE. It must nedes. CATH. And yet thou seist it is not damnable. HERE. No. CATH. Therfore sith it maie this apere, that trewthe bindeth not lyke nor so, in all thynges, but that (as thou doest graunt thy selfe) the deniall therof, in some thynge is damnable, and in some thynges not. And clere it is, that the damnable daunger and dammage therof, consisteth not in thynges contigent and casuall: nor yet in thynges more certain and natural, but only in thinges concernyng our feithe, whiche are diuine and spirituall, how clerely maketh it ageinst this that thou seiest, who so euer denieth the trewthe of any maner of thynge, is as well an heretike as he is, whiche denieth the trewthe of any article of the feithe, because the one denieth no more, no lesse, nor none other, but euen the same trewth, whiche the other dothe? This (thou maiest perceiue) can not followe. For it is not the deniall of trewthe onely, that maketh an heretike: but it is the deniall therof, in suche or suche a thynge, and that of our feithe onely, and not in every or any other thynge beside our feithe.

Cap.

Cap. 21.

HERE. Syr I ſeid not as ye take it, but I ſeid this, that ſo it muſte nedes folowe of this your ſeyng, that there is no more, no leſſe, nor none other trewth in any one thyng, then there is in any other, or in the whole multitude of thynges all together. CATH. I wolde graunt as muche, and the ſame my ſelfe, if trewth behaued it ſelfe in euery thynge a lyke, as thou diddeſt thinke, and take it at the firſte: but nowe becauſe thou maieſt right well perceiue, howe muche thou wer therin deceiued: the trewth therfore beyng (as I ſaide) but euen one in all thynges, dooeth yet behaue it ſelfe ſo in thartycles of the feithe, that the denyyng therof in any one of them, maketh no leſſe than an heretike in dede. And further ageyne, after an other ſorte, it behaueth it ſelfe ſo, in ſuch certaine and naturall thynges, as be apparent and ſenſible, that the denyynge therof in ſome of them, maketh a wilfull and a weiwarde foole, but yet no heretike for all that: becauſe there is in it no perell of damnation. And finally, it behaueth it ſelfe ſo, in thinges contingent and caſuall, that the denyyng therof in them, maketh litle, or no faute at all: and this diuerſe behauiour of truth in diuers thynges, is not without reaſon, and good cauſe whie. For in the firſte caſe, it committeth it ſelfe, onely to the perpetuall helthe and welthe of mannes ſowle. In the ſeconde caſe, to the tempozall neceſſite of this lyfe, and exerciſe of mannes witte and reaſon. And in the thirde and laſte caſe, onely to the libertee of mannes opinion: In whiche three, the denyall therof, cannot be of one degre but of diuers. And therfore, of ſo farre vnlyke parell and ieoperdie, as there is difference betwene eternall dãnacion, & in ſome caſe no penaltee, wherfore it is

plaine, that the deniall of trewth, is not hereticall, but wherin it behaueth it selfe, only to the helth and welth of mans soule, and that is not in thinges (as I sayd) contingent and casuall. Nor yet in thinges of any source naturall, but onely in thinges theologicall, that is to sate, in thinges diuine and spirituall. Now therfore, tell me where are all thy sore obiections be cum, which thou hast hitherto made, ageinst the pure inuinsible vnite and simplisitse of trewth: wherin thou hast caused, a much more wast of time then neded by a great deale. And al to excuse colour, and hide the most miserable stat of an heretike, which, when thou hast all done, will yet appere, and aske the no leue. For when the articles of the feith, are diuerse and many, And the trewth of them all but one (as thou maist now perceue thy selfe) how can this be auoided, but he that denieth the same one, denieth the trewth of them all together: when they, both eache and all together, haue no more, no lesse, nor none other, but euen the same one, as it is declared and proued vnto the before. For els, how commeth it thus to passe, that the deniall of one article, shuld purchase damnation, rather then the graunt and confession of all the reste, shulde purchase saluacton: It semeth much more reason, that the graunte and confession of many, shulde be more able to helpe and surcoure, then the deniall of one, shuld hurte and hinder, being (as they are) of like and equall power. yet because in this cace, it is farre otherwise then so, tel me why doth one denied, lese more, then all the other graunted, can get or saue: HERE. I wolde knowe that of you. CATH. Trewly there is none other whie, but onely because the trewth of them all, is perfite and whole in the same one, which is denied. And therfore the reste can not helpe, in whom

whom, there whole and onely trewth is so refused. and to this it maie well be applied, whiche tholy apostle Saint Paule doth say, Modicum fermentum totam massam corrumpit, that is to saie, a litle leuen chaungeth the tast of the whole lumpe of dow. wherof hath risen (as I suppose) this olde, and very trewe proverbe, one vice destroieth many vertues. And why so few as one? but onely because, the perfection and vnitee of trewth, (which is not onely, in all vertues whole together, but also in each and euery one vertue by it selfe alone) is refused and contemned in the committing of any one mortall vice, that chaunceth to fall in man. And therfore because in vices, there is multiplicitee of errour, and contrariwise in vertues, very simplicitee of trewth, when so euer any one vertue is contemned, all the rest can not helpe, because in that one, ther whole perfection and indiuisible trewth, is cleane despised. This the holy scripture dothe well confirme, which doth saie, Quicunq; totam legem seruauerit, offendat autem in vno factus est omniū reus, that is to say, who so euer doth kepe the whole lawe, and offendeth but in one parte, he is yet made giltie of all together. Now therfore content thy selfe with enough, and take this for an infallible trewth (as I tolde the before, and now is sufficiently proued) that who so euer denieth any parte of the faith, denieth therin the trewth of all the whole. And who so euer denieth the trewth of all the whole feith, denieth the trewth of Christ. And who so euer denieth the trewth of Christ, denieth him. And who so euer denieth him, denieth God him selfe. And this (as I said) doth euery heretike without faile. Wherfore now, iudge thou thy selfe, in what cace they leade their liues. 1 Corin. 5. Jaco. 2.

Cap. 22.

HERE. Sir herin I muſt nedes make with you a greate ſtaie beſoꝛe we paſſe any farder. CATH. What yet ageyn? HERE. yea trewly. CATH. why ſo? HERE. Becauſe the Turkes and diuerſe other nations, deny Chꝛiſt, and yet they deny not god. CATH. Thinkeſt thou ſo? HERE. Ye and ſo doth euery man. CAT. That is not trewe, foꝛ ſo do not I. HER. why? CATH. Becauſe I know the contrary, foꝛ this can not be auoyded, but who ſo euer denieth Chꝛiſt to be the ſame that he is, denieth him vtterly. And moſte trewe it is, that he is very god, wherfoꝛe who ſo euer denieth him denieth god. And euen ſo doth the turkes. HERE. Then how commeth it to paſſe, that they do otherwiſe thinke? CATH. What ſpeakeſt thou here, of a turkiſh thinking, while we be in matters of our faith whiche they refuſe? HERE. Sir I ſpeake it not but becauſe it ſemeth very repugnant to this your ſaying, that who ſo euer denieth Chꝛiſt denieth God, when the Turkes doeth the one, but not the other, ſo farre as I perceue. CATH. ye there thou ſaieſt well, ſo farre as thou perceueſt. But I and many other, perceue moꝛe. HERE. That moꝛe, wolde I faine here. CATH. Then thou muſte well marke and conſider this, that this woꝛde Chꝛiſt, doth not pꝛoperly ſignifie, his onely humanite, noꝛ yet his onely diuinitee ſeuerally oꝛ perticularly. But it ſignifieth individually and indiſtinctly one pꝛoper and ſingular perſon made of them both, like as this woꝛd, John oꝛ Thomas, ſignifieth pꝛoperly, nother the fleſh, noꝛ yet the ſoule perticularly. But the very vnitee and ſingularitee of the perſon made of them both together, although it be ſometyme otherwiſe vſed, oꝛ rather abuſed, by reaſon of

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a certayne maner of speache, which signifieth somtyme the whole by the name of a parte, and contrariwise, some tyme a parte by the name of the whole, but yet neuer so taken properly. And therefore as he, whiche denieth that same person, whiche is properly signified by this worde Iohn or Thomas, denieth not onely the flesshe, but also the soule, nor only the soule, but also the flesshe, and that for the very vnitee of person, wherin they ar knitte, made, and be come both one (bothe one I sey) not in, or for any confusion, mutation, or alteration of ther propre natures or substance, but in and for, the very singularite and pure vnite of person. Euen so he whiche denieth that same person, which is properly signified by this worde Christ, denieth not onely his very humanitee, but also his verie diuinitee, nor onely his very diuinitee, but also his very humanitee. And that for the propre vnitee of person, wherin they are knitte, made, and bee come both one, (bothe one I saie) not in, or for any confusion, mutation, or alteration of their propre natures, or substance, but in, and for the very propertee and vnitee of person. Wherfore, when the Turkes deny Christ, they deny both god and also the man. for Christ is none other but euen both together, and for that cause, the one can not be denied, with out the other. HERE. Yes sir, for they graunte Christ to be a very manne, but not very God.

Cap. 23.

CAT. Now I perceue, thou dost not euen very wel, vnderstand the matter. for it semeth by thy talke, that thou puttest no difference, betwen ỹ significatiõ of this name (Iesus) & ỹ significatiõ of this name Christ whē the

one (beſide the high and miſticall interpretacion therof) ſignifieth nothyng els but only the man. And the other, nothyng els, but onely that perſone, whiche was made bothe of god and man: For of the name of Jeſus, there hath ben diuers: but of the name of Chriſte, properly neuer but one accordyng to theample therof taught & geuen vnto vs, by thauctoritee of our holy mother the catholike churche: whiche eraumple ſhe daily ſingeth and ſeithe, as the reaſonable ſoule and the fleſh is one man: ſo god & man is one Chriſte: wherfore, as he that graunteth me to be a bodie, and denieth my ſoule, or graunteth me to be a ſoule, and denieth my bodie, doth yet bothe waies denie me vtterly to be a veraie man, whiche conſiſteth onely in the compoſicion or copulacion of theim bothe to gether. Euen ſo he, that graunteth Jeſus of Nazareth to be a very man, & denieth hym to be very god, or graunteth him to be very god, and denieth him to be very man, dooeth yet bothe the waies denie hym vtterly to be very Chriſte: whiche conſiſteth onely, in the compoſicion or copulacion (if I maie ſo call it) of them bothe together. And therfore, if thou haddeſt laide this, that the turkes graũteth Jeſus of Nazareth to be a very man, but not very god, thou haddeſt ſemed to haue ſaid ſomwhat like to the purpos: but when thou ſeiſt thei graunt Chriſte to be a very man, but not very god, thou reporteſt them to doe, that is impoſſible. For it is no more poſſible, in this woorde Chriſte, to dooe the one without the other, then it is poſſible in this woorde man, to denie the ſoule without the fleſhe, or the fleſhe without the ſoule, whiche can neuer be done. For in this woorde man, the deniall of the one, doth alwaie included, the deniall of the other. For no fleſhe no man, no ſoule no man, and lykwiſe in

Chriſte

Chriſte, no god, no Chriſte, no man, no Chriſte. And therfore I ſaie, as I ſaide, that all thoſe, whiche denie Chriſte, denieth god hym ſelfe.

Cap. 24.

HERE. Yet me thinketh for all this, it dooeth not euen ſo fully folowe as ye make it for. CATH. I praie the tell me why. HERE. Becauſe, although the Turkes denie god to bee in Chriſte, or in Jeſus of Nazareth, chooſe you whether. Yet for all that, it followeth not, that thei denie god. For it is two thynges to denie god, and to denie hym to be in this, or in that. And therfore when he is not denied to be the ſame that he is, clere it is, that he is not denied in dede. For a thynge can not be denied, excepte it be denied to be the ſame that it is. CATH. Yea but I ſey this, that they denie god to be the ſame that he is. For when thei denie hym to be ioyned in the vnitee of perſone with Jeſus of Nazareth, what do thei els, but euen denie Chriſt at the leaſt, whan they will none of that, whiche is Chriſte in dede? & when they (as they doe) vtterlie denie Chriſte, what doe they els, but clerelie denie hym to bee the veraie ſame that he is? Therfore what is the ſame that he is? wilt thou, or any trewe chriſten man anſwere and ſey any other, but very god and man? wherfore, when he is bothe the one and the other, what thynge is it, that ioigneth them both ſo to gether, but euen the veray vnitee of perſon, whiche is proprely ſignified by this worde Chriſte? And therfore when thei denie Chriſte, what doe thei els, but clerely denie both? & when thei denie both, may we not iuſtly ley to their charges, the very deniall of which we liſt? wherfore trew it is (as I ſaid before) that thei denie god for al this.

Cap. 25.

HERE. I will not saie so, for any thynge that I haue yet herde hitherto. CATH. what wilt thou saie then? HERE. I will sey this, that they denie nether of them bothe, that is to saie nother god nor the man nother, but onely any suche vnitee of person, as is made of them both. CATH. Euen as I might say, I nother denie thy sowle nor yet thy bodie, but euen onely, any suche vnitee of person, as is made of them bothe. wherin, what doe I denie, when I denie that but vtterly this, that thou art a man? For what is a man, but euen one whole complet person adorned and made of a bodie and a reasonable sowle? therfore, when I denie the vnitee therof, I denie the whole complete person. And when I denie the whole complet person, whiche thou art what is by nature in the, that I denie not? for whan I denie in the, no lesse then the whole: is there any parte of it lefte, that is vndenied? for the denial of the whole, dooeth euer more clerely exclude therception of any parte or partes therof: wherfore when the denial of the whole, doth alwaie include the denial of all the partes. Clere it is, that the denial of all the partes, must nedes folowe and be agreable to the denial of the whole, wherupon it dependeth. Therfore when the denial of the whole, tendeth vtterly to the not beyng therof: the denial of the partes which are included therin, must of necessitee tende to the same, that is to saie to the not beynge of them all lykewise: excepte thou wilt saie, that a man maie denie the whole tree: and denie not the barke or the bowes therof, or denie the whole apple, and denie not the coore or the kernell therof: wherfore herein thou makest but a mere cauilation, nothyng to the purpose.

Cap.

Cap. 26.

HERE. Yet I will not so geue it ouer: for suppose, that yesterdaie, there died a man, whose bodie is yet vnburied: may not I therfore nowe, denie the vnitee of his person, who is clerely dissolued and clene gone, and yet not therin denie his bodie nor his soule nother, which were the partes therof, & now remaine a sonder. CATH. Yes well enough. HERE. Why than say you the contrary of the Turkes, whiche denie but onely the vnite of Christes person, wherin ye saie they also denie both god and the man, whiche are the partes therof. CATH. So I sey still, and not without cause. HERE. That cause wolde I faine here. CATH. Then marke this, their deniall and thine in this case, doth include two contraries. For thy deniall rūneth no farder then vpon the vnite of a person, whiche is dissolued dede & gone. And therfore it must nedes be trewe: But their deniall runneth vpon the vnite of a person, which both is, & euer shall be. And therfore it muste nedes be false. Also the partes of that which thou denieſt, are clene vntouched and not denied, by reason that thy deniall extendeth no farder, then to the not beyng of the vnite. wherof, although thei wer the partes, yet so they are not nowe. For they can not be the partes of that, whiche hath no beyng, and therefore in that they can not be denied. But the partes of that, whiche they denie, are denied in dede. Because their deniall extendeth, nor to the not beynge, but to the very beyng of the vnitee, wherein and whereof they are nowe the partes and euer shall bee. And therfore thou muste consider, that it is two thynges to denie the beyng of that whiche is: and to denie the beynge of that whiche is not. Thou denieſt no more but the vnitee whiche is not. And they

denie

denie the vnitee, whiche bothe is and euer shall be, which can not be denied (as I toulde the before) without the denniall of what so euer is conteined therin, And that is both god and man. And therfore thine example in this case will not serue, because it is nothing lyke. HERE. Yet if all this, be as ye saie, I maruell why the turkes do not perceue it. for I thinke they be men of as great witt as we be, and haue amonge them learnyng also. CAT: Thou shuldest nothing maruell therat, if thou didest wel consider, these words, (after some translation) of the holy prophet Isai, Nisi credideritis, non intelligetis, that is to say, Except ye beleue, ye shall not vnderstand. Isai. 7. Wherfore, their infidelitee is the cause of their blindnes, which is suche and so great, as driueth them, to graunt the same, that they deny, & to deny the same that they graunt. And yet see it not nother, as the same holy prophet doeth say, they see and see not, they here and vnderstande not. Isai. 6. HERE. Ye but how dooe they graunte the same they denie. And denie the same they graunte? CATH. I haue tolde the so much alredy, if thou be remembred: for when they graunte Jesus of Nazareth to be but a very man and no more, they denie the same ageine, when they denie Christ, because Christ is not only the same but also incomparable more. Ageyn when they graunt god to be very god, and no lesse, they denie the same agein, when they denie Christ, because Christ is the very same, and also muche lesse, as of him the prophet to god doth say, Minuisti eum paulominus ab angelis, That is to saie: thou hast made him some what lesse then angels. And therefore when in him they denie, both the more, whiche is god, and also the lesse which is man, what dooe they els, but of both sides, denie in dede, the verie same, which Isai. 8.

they

they wene and seme to graunt, that is to say, euen all to gether. Wherfore let this be sufficient (as it is in dede) to repell thy great stay, made agein this that I sayd before, whosoeuer denieth Christ, denieth god, which saieng is most trew, as it is now sufficiently proued. And therfore who so euer denieth god, although he do it not with his tong, yet at the least he doth it in his hart. And so with out faile doth euery heretike, in whom, (as I sayd before) these wordes of the prophet, the folyshe man sayd in his hart, there is no god, are well and iustly verified. Wherfore thou hast now, by this much, a farder occasion, wherby thou maist the better perceue and see, what maner of state it is, wherin euery heretike leadeth his life. Psal. 13.

Cap. 27.

HERE. Yet sir when ye haue all doone, because the effect of your conclusion is this, that there is no heretyke, but he denieth the trewth of all the whole faith, and therfore of Christ and god hym selfe also. How therfore (I pray you) maie this agree with all, (which is not vnknowne) that all heretikes doth both holde and confesse, diuerse and many articles of the faith, as ernestly, and as vehemently as any other man can, seyng and also thinking them selues, as verely to beleue them, as any men dooe, yea and wolde suffre death therin, rather then denie them. CATH. Suffer death? nay softe, therin thou goest to farre, for thou art not able to defende that seying, by any authenticall writing, reason, or example. HERE. Yes sir by example, for ye can not denie your selfe, but many haue willingly suffered death, for the trewth of diuerse poyntes of the feyth. CATH. Yea but what many were those I pray the? any heretikes

trowest thou? HERE. why not? CA. No trewly, for is there any deth so pretious and profitable, that maie come to man, as to die for the trewth of any parte of the faith? HER. I thinke not. CATH. Therfore when it chaunseth any mā to suffer deth for that cause, is it to be thought to cum of the man him selfe, or els of the great grace and gift of god? HERE. when all that is good, cummeth of god, that must nedes be ascribed vnto him also. CATH. Thou sayest wel therin, And therfore: when this is written, Presiosa in conspectu domini, mors sanctorum eius, that is to saie, in the sight of god precious is the death of his sainctes. And when no deth amonge them is so precious, as to dy for the trewth of the faith (in so much, that the gifte therof, is not geuen to all those, whiche holdeth the trewth of the whole faith, nor yet, but to fewe of them nother in comparison) wilt thou thinke, that euer any heretike, which hath directly forsaken (at the leaste) some parte of the faithe, other dyd or shall obteyne that gifte? sithe so many of them goeth with out it, whiche cleueth to the whole fayth all together. Beside this, wh eneuery heretyke, whiche forsaketh directly (as I saied) some parte of the saythe, doth it freely, of his owne wilfull mynde, with out any coaction or compulsion at all. will any man thinke, that he wolde sticke at the deniall of any other parte therof, if he were constrayned vnto it, with no lesse then the feare and payne of death? Specially when tholy gospell doth saie Qui in modico iniquus est, et in maiori iniquus est, he that is (he seyeth) vniust in litle, is also vniuste in more? for he that wolde denie the, of one grote of thy duetie, with out any prouocation of nede, I thynke wolde not stycke, soone to denie the of twentie, yf he felt any neede pricke hym ther

Psal. 115.

Luc. 13.

unto

unto. Therfore, neuer fal or thinke that an heretik, which hath with out compulsion, forsake and directly denied, some parte of the fayth all redy, wold suffre deth, for any other parte therof, when the most part of those (as I seid) which hath & holdeth the whole faith altogether, shall not reach or attene to that gift of most precious deth, which is not geuen (as I said) but to few in comparison. And yet those, in whom ther is the confession of the whole fayth, (thou maist wel know) must nedes be nere it, then those, in whom there is the denial of parte. excepte thou wilte make betwene them this difference, that in the one there is some possibilite thereof, and in the other none at all. HERE. why sir, yet I haue harde say, that there haue bene diuerse heretikes, whiche hath suffered death for some parte of the fayth. CATH. Yea but how? HE. How say you? CATH. In very dede as a theefe, when he is hanged, doeth suffre deathe, for some parte of the commune welth. HERE. That is a proper similitude. CATH. Most meete for the purpose that I can finde. HERE. Why sir, a theefe is not hanged, but for that he doeth steale CATHO. Thou arte therein deceiued. for if he steale, money, horse, kyne, sheepe, or suche other lyke, because his lyfe is muche better then any of those thinges, it were therfore no Iustice nor equitee, but rather very crudelitee to take his lyfe away for any of them, when that punishmente so farre exceedeth the value of that he stole. And therefore he is not hanged for any suche thinges. HERE. Wherfore then? CATH. Because he and all suche, are so iniurious and hurtfull to the commune welthe, that if they shulde lyue and continewe, it shulde by them, so decaie, and be trodden vnder the foote, that no manne

chulde be able to kepe that he hathe, and to liue one by an other, excepte it were such as coulde and wolde, plaie (as they saie) catche that catche maie. And therfore thei be not hanged, but for the commune welthe. And yet not because thei make with it, but because thei make so sore, and all that thei can directly ageinst it. And euen so likewise, I will not seie naie, but many heretikes haue suffered deathe for some parte of the feithe. Not because thei helde with it, but because they went from it, and held extremely ageinst it. And muche more mischiefe therin wolde haue done to it, if thei had not bene therin, by such worthy dethe, preuented: And therfore any other dethe of an heretike, for the trewthe of the feyth then this, thou shalt neuer be able to proue.

Cap. 28.

HERE. Syr herein ye haue saide your conceite: but how sey you to my question? CATH. What is that? HERE. Haue ye so soone forgotten, that vpon yur conclusion, that all heretikes dooeth denie the trewth of the whole feithe, I asked you, how might that agree with this, that all they holde and manifestly confesse so many articles therof as thei doe? seiyng and also thinkyng them selfes therin as verely to beleue them, as any men can do? CATH. I marueil greatly that thou wilt haue (in this case) any maner of respecte to their seyng or thinkyng other, ageinste so manifeste & inuincible reason as I haue therin shewed the. For in this, be thou nowe iudge thy selfe: doe they, other saie or thinke them selfes any more suer of the trewthe in any pointe, then thei saie and thinke thei bee suer in the very same, wherin thei doe directly erre in dede? howe ernestly doe they thinke

thynke, that thei be not therin deceiued? shall we thinke so to, because of that? Those whiche did murder and sleie thappostles (as our sauiour hym selfe did prophecie) thought thei did therin great seruice to god. But yet for all their thinkyng, was it as thei thought? or did their thinkyng excuse their faute, because thei thought it was none? Therfore why speakest thou to me of an heretikes thinkyng? when it is not possible for hym to thinke that, which were of all thinges most expediēt for him to thinke. That is to saie, that hym selfe is an heretike: what thyng might he thinke more trewly: and yet he is not able so to do. Therfore neuer let his seiyng or thinkyng, what so euer it be, stande in thy weie, betwene the and ineuitable reason: wherof in this case thou haste harde enough. HERE. In dede I wolde not so muche passe vpon that, as I dooe: if it were not more for other mens thinkyng, then for theirs, whiche are no heretikes in dede. For many of them, yea and that the moste parte, dooeth vtterly beleue and thinke, that no heretike doth denie the trewthe of the whole feithe, nor yet any more of it nother, but euen onely of thos poyntes, wherin he doth directly erre, and differ from other faithfull people. CATH. I pray the who be they that so thinke? any other but suche as are not able to discerne and vnderstande the thynge? or any other but suche, as iudgeth more by coniecture, then by any dewe order of reason, wherof little skyll they can? farre a sonder it is, to iudge thynges as they seme, and to iudge them, as thei bee in dede: whiche very fewe in respecte can doe: specially when the matters be somwhat darke, as they be in this case. And therfore, what is the iudgement or opinion of suche, to be pondered herein? John. 16.

Cap. 29.

HERE. Syr wyll ye beleue me? CATH. What is the matter? HERE. In very dede, I my selfe can not yet thinke, that an heretike doth denie the trewth of those articles, whiche he doth so manifestly graunt and confesse. And more ouer vtterly beleue and thinke therin as he saithe. CATH. What not yet? HERE. No trewly. CATH. Than we must haue a farder talke, then I thought we shulde nede. For nowe I wot what thou doest lacke herein well enough. HERE. What? CATH. Thou doest not consider (I perceiue) any diuersitee of denials: but as though there were no mo but euen bare one, when there is one directe, whiche is so comune and also playne, as can gender no doubte therof: And an other, indirecte or consequent, which is more obscure darke and secrete. and therfore not so easie to be perceiued. By reason wherof, a thynge maie sometyme seme to be graunted, when it is neuer the lesse denied: as it is nowe in this case. And more plainly doth apere, in that I said vnto the before of the Turkes: who (as thou saiest) doth graunt god, but how? none otherwise but directly, denying the same ageyn consequently: as thei do, when thei denie Christ, whiche maketh their graunt nothyng worth. For a directe graūt, can neuer stande with a consequent denial, which plucketh awai the trewth and perfection, of what so euer is graunted before. HERE. I thought all this while, that there was some subtiltee in this denial, whiche ye haue so longe spoken of, or els it were not possible, for that ye haue said to be trew. CATH If thou call ý, which is very consequēt, but a subtilte, thou shalt yet finde it a subtiltee of such a sorte, as wherin, all heretikes deceiue not onely them selfes, but also as many

as

as folow them. HERE. That deceite maketh but a small faute, so longe as their deniall renneth not agayne the thynge directely. CATH. So thou woldest haue it taken: but thou shalte finde it farre otherwise for all that: wherfore, although it will make some digression before we come to the very solucion of thy question, yet to see the trewthe hereof, wilt thou call that but a small faute, whiche the holy prophet dooeth note in hym, that seith in his herte, there is no god? HERE. No mary syr, for I thynke there can be no greatter faute then that, because he that so dooeth denieth hym directly, and not consequentely. CATHOLI. howe knowest thou that? HERE. Very well. for he that seithe in his herte there is no god, can neuer denie a thynge more directly, then he denieth that. CATH. If thou say so, tell me howe doth he, saie that in his herte? HER. He saith it, with the worde of his thought, which is conceued within, although it come not out with the voice. CATH. What is that worde of his thought. HERE. What so euer he thinketh to be so or not so. CATH. How many shall we finde, that doth with that woorde, euen sey in the herte, there is no god? HER. First how many so euer there be, that so seith in the herte, I thinke there be none of thē, that dare & will so saie with his mowth, or yet so writ with his pen. And therfore whē the worde of thought alone, is not open, but only to him, in whō it is: how shuld we finde any such, although there were many, as I thinke there be not? CATH. Dooest thou not thinke there be many of them. HERE. No trewly. CATH. Why so. HERE. Because the prophet speaketh it, but of one person singularly. For he doth not sey, (the foolishe men) but the foolishe man saide in his herte, there is no god. CATH. Thou maiest Psal 13.

not

not take it so, for the prophet perceuing a multitude wrapped in this horrible and abhominable blindnesse, doth here touch and open the venemous cursidnes of all the whole sort, in the person of one of them, as it may well appere by his owne words immediately folowing, whiche are these. Corrupti sunt et abhominabiles facti sunt in studiis suis. They are (he saith) corrupted, and become abhominable in ther lancis. This he saieth (as thou hiest) not of one, but of many, That is to wit, of the whole sort, whose most pestilent wickednes, he towcheth before, (as I sayd) in the person of one of them. Wherfore thou maist not take it, that he meaneth it of one person alone, or of few mo, but in dede of very many. And now therfore to the purpose ageine, whether this folish fellow, which denieth god in his hart, denieth him directly or no. HERE. There is no doubt of that, as I showed you before. CATH. Ye but yet thou muste make me a better proffe therof then so. HERE. Then my proffe shalbe this, when he saieth in his hert, there is no god, and the same sayeng in his hert, is none other, but in his hert so to thinke, And because no man can thinke any thinge in his hert to be so, or not so, but euen directly, it muste nedes followe, that this folish felowe in his hert denieth god directly. CATH. That foloweth not, for where thou sayest, that no man can thinke in his herte, any thing to be so, or not so, but euen directly, that I deny. For it is not treiwe, except thou adde vnto it this condicion, if he be ware of it. HERE. Why, is it possible for any man to thinke, that he him selfe is not ware of? CATH. why not, as well as to speake, that he hym selfe is not ware of? for hast thou not some tyme harde this report of a man, that he spake he wist nere what? and

Psal 13.

yet

yet neither madde, dronke, nor an Ideot nother, And why therfore, maie not a man thinke, he wot nere what as wel as so to speake: when so speaking can not proceede but of so thinking? HERE. yea but yet, when a man doeth so speake, it is not saide he speaketh he wot nere what, because he is not ware what he sayth, but because he is not ware what of necessitee foloweth of his seying. For of his saying it selfe, he is ware what it is well enough, or els he coulde not repete the same againe, which ye knowe he can do, although he be not ware what must folowe therof: for that is it, for the whiche it is saide, he speaketh he wotteth nere what, and for nothinge els.

CATH. Let it so be. And yet, what so euer doth so folowe, that same both is, and must nedes be, conteyned in his saying, or els it coulde by no meanes folow therof. HERE. That I graunt. CATH: Then take euen the same of his thinking, because the reason and treweth therof is all one, for as he is ware of his saying directly, and yet is ignorant and vnware therof consequently, That is to wit, as he woteth what he sayth, and woteth not what dothe folow therof, which is conteyned therin, Euen so it is of his thinking likewise. for both saying and thinkinge haue in them commonly, a duble vnderstanding, one direct, and an other consequent. And therfore when the name or reporte of saying or thinking, proceedeth and is taken very ofte, as well of that vnderstanding which is but consequent, as of that whiche is direct, what hast thou more to proue, that this foolishe fellowe which saieth in his hart ther is no god, denieth him in his hart directly, rather then consequently: for all this that thou haste hitherto seyde will not serue.

Cap. 30.

HER. I haue this of the prophet to proue it by, that he seyth in his hart, ther is no god. CATH. ye but yet, when this same saying in his hart, is (as afore sayd) the very thynking in his mynd, and the same thinking hauinge in it as it hathe, not onley a directe sence, but also a consequente, whether dothe the prophette meane it of the directe sence, or els of the sence consequete: for therin dothe lie all the doubt: because the saying of the prophette behaueth it selfe indifferentlie vnto them both.

HERE. Syr the prophet muste nedes meane it of the direct sence of his thinkynge onely, as it may well appere by these wordes, which he speaketh also of hym, so playnly in an other place, seying, Non est deus inconspectu eius, There is (he sayth no god in his sight. And

Psal. 9.

because the prophet doth here not meane the sight of the outward eye of the bodie, but the sight of the inwarde eye of the mynde, wherby, a man dothe directly thinke, what so euer he taketh to be so, or not so, it muste nedes followe that the prophet meaneth it of that sence of his thinking, wherin he thinketh directly, what so euer he dothe thinke. For if he hadde in that sence of his thinkinge, that there were a god: doubtlesse the prophette wolde not haue sayde of hym this, that there is no god in his sight, whiche is as much to say, as there is no god in his meaning, or so farre as he doth directly thinke, wherfore clere it is, that he denieth god in his hart directly.

CATHO. That followeth not, for thou muste consider, what the prophette saythe also of hym, but a litle

Psal. 9.

after in the same psalme, which thou doest allege, wherin his wordes be these, Dixit in corde suo oblitus est deus, auertit faciam suam ne videat in finem, that is

to say,

to say, he sayde in his hart, god hath forgotten, he turneth away his face, and will neuer see it. Also a litle after that, the prophet inueieth farder against him, with this question, Propter quid irritauit impius deum? dixit enim in corde suo non requiret, whiche is this muche to say, why dothe the caitiffe attempt or prouoke god? for he sayth in his hart, he will not looke vpon it. Now by these wordes of the prophet, thou maiste perceiue agayne, that he meaneth it not of this felowes denial in his herte directly, but of his denial consequentlie. for if the foolishe fellowe hadde thoughte in his herte there hadde bene no god directly in deede, hee wolde not haue saide in his hart, that god hath forgotten, and that he turneth awaie his face and will neuer looke vpon it. For that which is not, can do none of all those thinges or any other lyke. Therfore he did not saie in his hart directly, ther is no god, but yet he saide it consequently, that is to saie, he conceiued (as euery heretyke doeth) suche things in his hart directlie, wherof it muste nedes folowe, that there is no god consequentlie. Wherfore, so doth the prophet meane, and none otherwise. HER. Syr herein ye be deceiued, for this is not that foolishe fellow, which the prophette spake of before. But in very deede, it is another, as it appereth plaine by the prophets words, whiche doth clerely show, that the one doth say in his hart, there is no god, and the other the contrary. CATH. That is not trew, for the contrary is to say in his harte, there is a god, but he sayth not so, for in his harte he sayeth no more but that god hath forgotten, and will neuer looke vpon it, which is as muche to saie as this, that god is not iust. As he were not, if he wold other forget, or neuer looke vpon the punishemente of iniquitee.

And therfore the prophet doth say, there is no god in his sight, because he seeth no iustice in god: whereof (if there were none, as he iudgeth in his herte) it must nedes folowe, that there were no god in dede: as there is not in the consequence of that he saithe in his herte. Wherfore this place of the prophet doth but expounde and declare the other. HERE. No syr not so, for the consequent denyall of god, is discribed in this place, whiche you do here nowe allege. And the directe deniall of god, in the other two places alleged before. CATH. Let it so be: I wyll not greatly sticke with the therein, sith the descriptions of them bothe be suche, as declareth the consequent deniall, to be at the least, as euill as the other is. HERE. That I denie againe. For the scripture: of as many as be of his sorte, whiche saithe in his herte, there is no god, dooeth plainly saie, they are corrupte, and become abhominable in their fantasies. CATH. Then take this with all, that of as many as be of his sorte, in whose sight (as the scripture doe saie) there is no god, it saith also, their waies are euer more, filthy, polluted, or corrupted: and what maketh any sorte abhominable, but onely suche waies? HERE. Yea but the scripture in bothe those places, dooeth speake onely of them, whithe denieth god directely, and not of them, whiche bee of his sorte, that saith in his herte, god hath forgotten. &c. And therin denieth hym not, but consequently. CATH. What if I graunte the same? yet thou must marke as well what it saith also of that sorte, as of the other before, although they denie hym not (as thou saiest) but consequently. HERE. What is that? CATH. These be the wordes, Epurge domine deus, & exaltetur manus tua, ne obliuiscaris pauperum, O lorde god (he crieth) arise, and lifte

Psal. 13.

Psal. 9.

Psal. 9.

Psal. 9.

lykte vp thy hande, and forget not the poore. HERE. What is this to them? CATH. More (I maie tell the) then all that is alleged before, is to the other. For the prophet knowyng the cursed iniquitee of these that denieth god but consequently to be suche, and so muche more gretter then could be expressed with any direct, proper or speciall wordes, was compelled to declare it, with onely exclamacion ageine them to god, for lacke of any other sufficient waie or meane to expresse it by. HERE. Then, if the prophet so mēt it ageīn them as ye saie, why doth he adde vnto it this, forget not the poore? CATH. Because these are, to the poore, the greattest perill and pestilent plage, that euer was or is possible to come amonge them. In so muche, that if god wolde permitte and suffre them to continewe, thei wolde not faile, if it were possible to destroy and deuoure them all: And therfore the prophet doth exclame and crie vnto god, to lifte vp his hande to ouerthrowe theim, that the poore might escape their mischeuous indeuor, and wicked purpose. Math. 24.

HER. whithe poore are thei? CATH. The poore in lernyng, the poore in knowlage, vnderstandyng, & iudgement, specially of diuine misteries. The poore also in their owne conceite: the poore in spirite, of whom it is writtē, beati pauperes spiritu, blessed are the poore in spirite: so poore, as knowth nothyng of their own, remēbryng alwaie these woordes of thapostle, quid habes q̄ non accepisti? what hast thou (he seith) that thou hast not receiued? & therfore so poore, as causeth them, neuer to cesse beggyng & crauyng of god, in whō (thei know) consisteth all the whole helpe & succour of their powerte: wherin, dwelleth such a number, and so many, as moueth the holy prophet of veri pitee, to exclame (as I said) and crie Math. 5. 1. Cor. 4.

vnto god, for their defence and deliuerance, (among all other) from these, most specially, which denieth not god, but consequently. For of the other, this poore, can muche better beware then thei can of these, for the secret behauour of their mischiefe, whiche is muche more open in the other, and therfore lesse perelous. wherfore, thus it male well apere, that to denie god but consequently, is at the least no lesse euill then it is to denie him directly. HERE. Syr I wyll omit, for a while, what so euer I haue more to saie herein to the contrary. And in the meane tyme I wold yet be answered to this my question, how it may be (as you saie it is) that an heretike doth denie the trewth of those articles, whiche he doth so directly graunt & confesse, ye and more ouer, vtterly beleue and thinke therin as he saith. CATH. hast thou not forgotten that yet. HERE. No mary syr, for there hath ben nothynge hitherto that maketh more ageinst ỹ pith of your purpos, thē that doth.

Cap. 31.

CATH. Then for the solucion therof, thou canst not saie naie, but nowe thou seest a manifeste difference of these two denials, wherof the one is directe, and the other consequent. HERE. All that I perceiue well enough. CATH. Therfore if thou beare that well in minde, thou shalt se thy doubte therby, clene put awaie. For whan an heretike denieth the trewth of some parte of the faithe directely, and the same trewthe (as it is proued before) is no more, no lesse, or none other in any parte therof or in all together, then it is in the same parte whiche he doth directely denie, this muste nedes folowe, that he denieth the trewthe of all the reste consequently. HERE. Syr then for example, take thascention, for one of the articles, whiche an heretike dothe directly graunte

and

and confesse. CATH. Contente. HERE. Therfore when he doth graunt and confesse the assention directely, ye wyll not denie but that he doth graunt and confesse the trewth therof. CATH. Yea but how? HERE. Mary directly. CATH. yea and yet the same trewth I say, he denieth consequently for all that: because he denieth it, in some other article directly, for els he were no heretike at all. HERE. Then he dooeth graunte and denie one thynge bothe at once. CATH. Yea, directly and consequently? HERE. Howe can that be? CATH. In dede very sildom in a iust man, I maie saie to the. HER. In whom then? CATH. In an heretyke veray communely. HERE. How so? CATH. Because the articles of the faithe be diuerse and many: And the trewthe of them all, but one. HERE. What is that to this purpose? CATH. not nothyng, if thou consider a difference betwene them, and the trewthe that is in them. HERE. Wherby shuld I consider a difference betwene them, and the trewthe that is in them, when there is no article, that can be without trewth? CATH. Yet thou maiest well consider it by this, that if there were not a differente, betwene euery article of the faithe, and the trewthe whiche is in eache of them, there shuld be other so many diuerse trewthes, as there be articles, (which are many in dede) or els so fewe articles, as there be trewthes, which is but one. wherfore this well considered, it maie sone appere how an heretike doth graunt and deny one thynge both at once. That is to saie, graunt it directly, and denie it consequently, as he doth in what so euer article he doth graunt: & that thou maist the better perceiue it, suppose an heretike, which graũteth the passion of Christe, & denieth his resurrection, as some of them did in time paste.

HERE,

HERE. Agreede. CATH. Then when he graunteth the trewth of the paſſion directly, doth he not denie the very ſame trewth conſequently, in that he denieth it in the reſurrection directly? for when both thoſe articles (as al the reſt) haue but one very ſimple and ſingle trewthe, which is in each of them, how can the ſame trewthe bee denied in the one article directly, but that it muſte therfore be alſo denied, as well in the other conſequently? as in caſe, if thou were now in diuerſe places at once, as the trewth is in diuerſe articles, how coulde I denie the, in this place to be a man, but that I muſt therin, denie the to be the ſame, as well in all other places, where ſo euer thou arte beſide? how be it, in this place directly, and by reaſon of that, in all other places, conſequently. For the direct denial of a thing to be the ſame that it is, muſte nedes folowe the thing, wherſoeuer it be. For one thing denied and not denied both at once, in reſpect of it ſelfe, can neuer be. And therfore no more can trewth, whiche is but one. HE. Sir yet as I do now perceue, in reſpect of the two ſondry articles wherin it is, it may bee. CA. Ye but not in both directly, for thou muſt yet farder conſider that this direct denial, runneth not onely, to wher or wherin, but alſo to what the thing is, which is in, for it is two things, to denie wherin a thinge is, and to deny, what the thinge is, as if I denie thy ſoule to be in thy hand, yet it folowth not, that I denie it to be in thy foote, or in any other member of thy body beſide, becauſe that denial runneth not, but onely to where or wherin it is, but if I take occaſion of thy hand, to denie thy ſoule whiche is in it. And therin deny it directly to be the ſame that it is (as euery heretike taketh occaſion of one article or other to deny the trewth that is in it, and therin denieth it to bee

the ſame

the same that it is) it must therfore nedes folowe, that I denie thy soule, where, or wherin so euer it be, that is to say, as well in thy foote as in thy hande, and in euery other parte of thy body also, because that denial renneth not only (as I sayd) to where or wherin, but also directly to what thy soul is, whiche is as well in euery sensible parte of thy body, as in thy hand, and all one. And therfore, although it be not directly denied, but in that parte onely, wherin the occasion therof is taken, yet is it also consequetly denied, wher so euer it is beside. Wherfore euen suche is an heretikes denial of the trewth, in what parte of the fayth so euer he denieth it, for his denial renneth not onely to where or wherin the trewth is, but also directly, to the trewth it selfe. For that same trewthe he houldeth directly to be no trewth at all, which onely maketh hym an heretike. And therfore that same only trewth, once directly denied, can not be but denied (as I sayd) where, or wherin so euer it be. Now be it, directly in that parte, wherin the occasion therof is taken, and consequeutly in all and euery other parte wherin so euer it is beside. Wherfore denied (as I saide) and not denied, in respect of it selfe, can not be defended or borne, by any diuersitee of thinges, in how many so euer it be. For it is not possible that one very simple thing, beinge in deede directly denied, shoulde or might, by any meanes, all that while, be of the same denier verified or vndenied. And therfore this it may apere, how an heretike dothe denie the trewth of those articles, whiche he doth graunt, that is (as I sayd) graunt them directly and denie them consequently.

Cap. 32.

HERE. Then can I say (I may tell you) euen as much of the other syde, for when ye say, that he denieth the treweth of the passion consequently, in that he denieth the trewthe of the resurrection directlie. By the same reason, I say that he graunteth the treweth of the resurrection consequently, in that he graunteth the treweth of the passion directly. CA. That wil not follow, in hym specially. HE. why not in him? CA. Because he is an heretike. HERE. why wil it not followe in an heretike, as well as in an other man? CATH. Because, when an other man graunteth the treweth of the passion, or of any other parte of the faith directly, he graunteth therin the treweth of the resurrection and also of all the other articles consequently, & that not onely because there is none other but the same treweth in the passion, that is in the resurrection and in all the whole faithe thoroughly, but also specially, because he denieth no parte of the faith directly: But when theretyke graunteth the treweth of the passion directlie, it can not so followe in hym, that he graunteth the treweth of the resurrection consequentlie, because therin he denieth the same treweth directly, whiche doth resiste and exclude his consequent graunte vtterly: and therfore thou maist not take the graunt of an heretike to be such, as is the graunt of an other man, for they be farre vnlyke. HERE. Yet then by your saying, sith the treweth of the passion, and the treweth of the resurrection is but al one, that same one, doth he directlie graunt and denie both at once, whiche is playne contradiction. CATH. In dede it were no lesse, if that same diuerse graunt, and direct denial of the treweth, mette both together in one article, as they do not. But now because the di-

rectie

rect graunte of the treuth is in one article, and the direct denial of the same in an other, therfore by that, the contradiction is cleane put away. And all by reason of the diuersite of the thinges, wherin the treuth is so graunted and denied. Nevertheless, although the same direct deniall of the treuth, can not mete and ioyne together, with the direct graunte thereof, in one article, yet in the same one truth of both thartickes, the direct deniall, crepeth so nere the direct graunt secretly, that it doth infect and poison it with the proper venem of it selfe consequently for all that, and maketh the graunt of no efficacie, much like, as wher a wicked mother can not come hir selfe, she sendethe a doughter of hir owne, as euil or worse then she: for a direct denial, is as a verie mother, of a deniall consequent. HE. And euen so, is a direct graunte, of a graunte consequent.

Cap. 33.

CATH. That is to be taken, where a direct denial, maketh no impediment: for therof riseth to an heretike, the same special priuilege to him only dew and conuenient, that what so euer he graunteth of the faith, as an other man doth directly, ther shall neuer growe and come vnto hym any profit therof finally. For the iuste graunte of a thing directlie, doth neuer so much profitte and set forwarde, as the deniall therof consequentlie, doeth hurt hinder and plucke backeward: for if I graunt the to be an honest man directly. And after many wordes thereof rehersed accordingly, yet if I sate thou bleste thy nighbours maliciously, & cleane ageinst charite: do I not therin deny thine honestee consequently? what profit ther fore doth my graunt therin directly? HE. But little. CA. May none at all, if thou marke it well, for howe can the

prokyte or perfection of a thynge abide, where the trewth of it is in dede denied: and therfore although there be neuer so many articles graunted directely, yet it is not enough, excepte it be so prouided that none be denied consequently: And that can neuer bee done iustly, so longe as any one of them is denied directly. For that is able to infecte them all (as I sayde) with a denial consequently. Accordyng to the saiyng of saint Paule (before alleged) modicum fermentum totam massam corrumpit: a lit-
1. Cor. 5. tle leuen soureth the whole lumpe of dowe. Therfore (as thou maiest nowe perceiue thy selfe) it can not followe, that an heretike hath trewely in dede, any parte of the faithe, other because he dothe directly confesse and thinke many articles therof to be trewe (for he doth no lesse both saie and thinke of his owne faithe, wherin he is deceiued) Nor yet because the more parte of trewe christen people, doth not thinke hym to erre in any more, then he doth directely denie. For farder then that (as I sayde) littell do thei perceiue or consider, because of suche thynges, what must followe, thei seldome loke after: For beyonde their senses, fewe of them doth reache. And as for any secretes of nature, they are scant able to touche: What place therfore can their iudgement haue, in thynges supernaturall? Wherfore what so euer he or they doe saie or thinke, or how so euer to any of them both, it dooeth seme and appere, take this neuer the lesse for a suer conclusion, that euery heretike (although it be a thyng to him selfe incredible) is yet for all that, no lesse then out of the trewthe, of all the whole faithe throughly. That is to saie out of it in parte before men: and out of it all together before god: with whom euery thynge doth appere, not as it semeth, but as it is in dede.

Cap.

Cap. 34.

HERE. Yet syr, if it appere before god, as it is in dede: then it appereth before hym, with this differens, that where as he denieth some parte directely, he denieth all the reste but consequently. CATH. And makest thou no more but a but of that. HERE. What shuld I make of it els? CATH. Thou shuldest make of it this, that there is no difference betwene them at all, before god. HERE. What not betwene a directe deniall, and a deniall consequent? CATH. No trewly. HERE. Then are they both one. CATH. I graunt the same before hym. HERE. And not before men? CATH. No. HERE. Why so? CATH. Because men can not so come by them bothe, as god hath them before him. HERE. Then if they be but one before god, and two distincte before men, other god, or men, doth take them otherwise then thei be in dede. CATH. No not so. HER. Yes syr, for if thei be but one, they can not bee two: if they bee two, they can not bee so litle or fewe as one. CATH. Therin thou art deceiued. For that whiche is but one in some respecte, may be two in an other respecte well enough: as thy bodie and thy soule are but one, in respecte of thy person. And yet they are two in respecte, of their distinct and proper natures. And therfore lykewyse, although a directe deniall, & a deniall consequent be two distinct before men, in respect of their knowlage. Yet thei come both to one before god in respecte of his knowlage, wherin there is nothyng consequent, but all present. HERE. Then by that, he knoweth not all, that men doth knowe. CATH. Wilt thou saie so? HERE. It semeth no lesse by your saiyng. CATH. Wherefore? HERE. If all thynges be present to hym, and nothynge

conſequent: howe can he knowe a conſequent, whan (if it be as you ſaie) there is no ſuche beſoze hym, that is to wit in his knowlage. and yet in mens knowlage there is. CATH. Men doth knowe the ſucceſſion of daies, howe one ſoloweth an other. And how they can not, but paſſe ouer the firſte, beſoze they come to the next, as the ſondaie beſoze mundaie, and mundaie beſoze tweſdaie, and ſo foꝛthe. Yet the daies do not ſo paſſe and ſuccede one after an other beſoze god in his knowlage, as they do beſoze men, and in their knowlage. Foꝛ he doth not (as who ſaie) tary and looke after ſuche oꝛ ſuche a daie oꝛ tyme as men doe: but hath mundaie as ſoone as ſundaie, and tweſdaie as ſoone as mundaie, and ſo euen the laſte as ſone as the firſte, and all at once: And therfoꝛe what ſucceſſion can bee of them beſoze hym? HERE. Then euen as I ſayde beſoze of a conſequent: if there be no ſucceſſion of theim beſoze hym, he dooeth not knowe, that they ſeꝛuede and ſolowe one an other, whiche men doothe knowe, and ſo by this, he knoweth not all that men knoweth. CATH. That ſoloweth not, foꝛ he doth moſt perfectly knowe: that they ſuccede one an other in reſpecte of their naturall cowꝛce, and of mens knowlage and vnderſtandyng therof: but not in reſpecte of his owne pꝛoper and infinite knowlage, wherin the laſte (as I ſayde) cometh not after the firſte, noꝛ yet the firſte beſoze the laſte: wherfoꝛe in reſpecte of that knowlage, the daies haue no ſucceſſion at all: And euen ſo in lyke maner, he knoweth a conſequent, to be in reſpecte of it ſelfe, as it is in the oꝛder of nature, and of mans vnderſtandyng and knowlage therof. but not in euery condicion ſo, in reſpecte of his owne pꝛoper & infinite knowlage, which paſſeth all: wherin (as I ſaide) there is nothyng beſoze noꝛ

after

after, preceding nor folowyng, firſt nor laſt, but all thyngs together at once, euen very preſent and permanent: and therfore how is it poſſible for a directe denial, & a deniall conſequent, to haue any difference betwene them therefore ſith there is no difference betwene them here but onely, that the one folowyth the other: as when thou ſeeſt a ſeruant folowyng his maiſter. Although there be a differēce betwene their two motions in this reſpecte, that the one, which cometh after, folowyth the other, that goeth before in their owne proper being, Yet ther is no ſuch difference of before and after betwene them, in reſpecte of their beyng in thy ſight, whiche doth receiue, complet, and comprehende them both to gether at once. For therin, they haue nether before nor after, as thei haue in their owne proper beyng. For if thei had, thou ſhuldeſt not ſee them both at once, as thou doſt, but one after an other as they are. HER. If I doe not ſee them as thei are, then my ſight in thē is deceiued. CATH. No not ſo, for thou ſeeſt thē, not only as thei are, in reſpecte of theyr being in them ſelfes, but alſo far otherwiſe then ſo, in reſpect of their beyng in thy ſight. for the behauor of their being in thē ſelfes is one thyng. And the behauor of their being in thy ſight, is an other. And that not onely beraule the one is as who ſaie naturall & the other accidentall, but alſo beraule that, whiche is ſucceſſiue and conſequent in the one beyng, is all together very preſēt in the other. For els, thou ſhuldeſt not (as I ſayde) ſee them both at once and euē to gether: wherfore ſith it may by this apere that the ſight of man is able in ſome kind of things, as ſone to reche that, whiche folowyth & cometh after, as that which doth precede & goe before, & to ſee that, euen preſēt, which in it ſelfe is but cōſequent: how muche more is the ſight of all mighty gods

moſt

moste prouident and infinite knowlage, able so to do in any kynde of thing, what so euer it be? Therfore before hym (as I sayd) there is no difference betwene the direct deniall goyng before, and the consequente deniall which commeth after. But as well the consequente as the antecedent, are ther become, euen both lyke present, and therfore what difference betwene them in that respect? wherin resteth the smertee, of moste perfit iudgement.

Cap. 35.

HERE. Then if ther be no difference betwene them, but bothe one before God, it must nedes followe, that it shulde be as great a faut to denie any parte of the fayth consequentlie, as it is to denie it directly. CATH. Hast thou spied that now? HERE. I haue spied this, that it foloweth of your saying. CATH. I tolde the as much before, if thou hadest marked it well. HERE. yet I can not beleue it, for all that. CATH. Mo can? HERE. No trewly. CATH. Wherfore? HERE. Because then it were as good for an heretike, to denie all the whole faith directly, as to deny directly but the leaste parte of it, when therin is denied (by your saying) all the rest consequentlie. CATH. I will not say, it were as good, but I will say, it were not so euill. HERE. what not so euill to denie all the partes of the whole fayth directly as it is to deny directly but some of them? CATH. So I say, although the same some, were but one of them. HE. I thinke ther be very smal reason therin. CATH. How smal so euer thou take it, yet so great thou shalt find it. HERE. That wold I fayne see. CATH. Then suppose two heretikes, of the which, one denieth all and euery part of the faith directly and the other directly but some,

some, or one parte therof. HERE. Contente. CATH. Then thou must graunt me three thinges, which no man will denie. HERE. what are they? CATH. The first is, that the more euill any man doth, the worse he is. The seconde is, that euery mans euel, is other to the hurt of hym selfe only, or els to the hurt of hym selfe, and of other also: And the thirde is, that his euell, whiche extendeth to the hurt of other, is worse to him self, thē is his euel which extendeth no farder then to the hurt of him selfe alone. HERE. To al these, I muste nedes agree. CAT. Then there is no doubt, but that heretike, whiche denieth but one parte of the faith directly, is a thousand folde worse, then the other is, whiche directlie denieth them all together. For howe coulde his euill that denieth them all together directly, hurt any mo but hym selfe? In so muche that if he woulde, how shulde he be hard? I will not say or aske what good man, but what other heretike is there, beside any one of the same sorte, that wold abide the herying of hym? yea what good christen man, wolde not be moued with a more thankfull mynde towarde god, for the gyfte and preseruacion of his owne fayth, and with a more diligente respecte to the conseruacion and keping therof, for that he seeth one so farre gone, as hath loste his altogether in euery poynt? so that other folke shulde by hym, take rather good then hurt. But as touching the other heretike, which denieth directly but parte, looke how muche it is lesse, that he directly denieth, so many mo ther be, that doth not perceue it. And the moe there bee, that doth not perceue it, the moe therewith bee the soner deceued. And the moe ther bee, that be therwith the sooner deceued, the moe ratthe harte be therwith infected. And the mo ther be, that be

therwith infected, the more his euill must nedes bee, which is the cause of it. And beside this, how hath any heresies ben sowed, multiplied, and increased, so greatly among the people (as to many hath bene) but by hym, which semed to haue so muche of the fayth, that he was long thought, to lacke therof nothing at al: But yet he did for all that, As the lamentable euill, that folowed therof, did at length more and more, playnly declare: But by hym which denieth altogether, there coulde neuer any suche thing be brought about: for he (as I sayd) is one, that no man wold here. Beleued therfore how coulde he be: if he coulde not be beleued, no man by him coulde be deceued, if no man by him could be deceued, cleue it is that his euill, could hurt no moe but him self, if his euell could hurt no moe but him selfe, farre worse is his euill, which hurteth not onely hym selfe but also many other beside. And that doeth he, which directly denieth but parte. HERE. Yet he that directly denieth all, and can hurt therfore, no man els, but him selfe alone, is yet as willing as the other is, to hurt as many as the other doth. Wherfore he must be as euill as the other is, because his wilfull intencion therein is no lesse. CATH. That folowith not, for when that euill intencion, which can not extende to the purpose thereof, for lacke of power or libertee to performe it with all, Cannot bee so euill as that, which hath no restraint or lette of comminge vnto it, by reason wherof, it neuer fayleth to take effect: his euill must nedes bee worse, which is able to extende, bothe to the hurte of him self, and also of many other moe, then is his euill, which can extende no fardir, but onely to the hurt of him selfe, and of no man els: And therfore because no man with his owne e-

euill can hurte an other, but that he doth farder hurt hym selfe also in the same. And the euill of him, that denieth but one article or two, hurteth some tyme many thousandes mo: It muste therefore nedes folowe, that his euill, is euen to hym selfe, so muche worse then is his, whiche directly denieth them all, whereby he hurteth no man els but hym self a lone: excepte thou wilte saie of euill workers, the more mischife they do, the lesse euill it is to them selfes. HERET. Ye maie bee sure I will not saie so. CATHO. Then euidently by this it maie well appere, that farre worse is he (as I sayde) both to him selfe and also to other, whiche denieth but one perte of the faythe directly, then is he that directly denieth Christe him selfe, and altogether.

Cap. 36.

HERE. Then how may that agree with this, that the ofter Christ be denied, the more wickednesse (ye know) it is. CATH. That I graunt: But herein is no such case. HERE. yes, and that will I proue, for he that denieth any one article of the feith, denieth the trewth therof. And he that denieth the trewthe thereof, denieth the trewth of Christ. And he that denieth the trewth of Christ, denieth him. Therfore it muste nedes folow, that he which directly denieth the trewth of Christ in many articles, denieth Christe therein more ofter then doeth he, whiche directly denieth it, but in one article or in two. Wherfore he that denieth directly moste articles, muste nedes be so much worse, then the other is. CATH. That foloweth not, for the one denieth not the trewth of Christ in so many articles directly, but the

other denieth it in as many, consequently: And as euill it is to denie it consequently, as it is to denie it directly, and so proued before. Therfore, as euill is he that denieth it directly but in one article alone, as is he, whiche denieth it directly in mo, or in all together. And beside this, I sai that none of them both, denieth the trewth any more but once. For as he that killeth a man with twen-strokes, killeth hym not lykewise twentie tymes: but in very dede no more but once: And as muche doth he, that killeth hym at one stroke: so he that directly denieth the trewthe of christe in twentie articles, denieth it not twenty tymes because of that: but euē very once in dede. And no lesse doth he, that denieth it directly but in one article alone. For a thyng is not alwaie so many diuerse times denied, as the deniall therof is vocally spoken, and outwardly expressed: for the voice wherby the deniall is showed forthe, is not the very deniall it selfe, but onely a meane to shewe it by. For the deniall it selfe, whan the voice is gone and passe, abideth still within, all one and the very same, that it was euen then and also before, at the firste. Therfore when there is none other denied in this article, or in that, then there is in any other or in all the resse, the denying of the trewthe in twentie articles, can no more make it twentie times denied, then the writynge of one sentence in twentie places, doth make it twentie sentences. For when the trewthe beynge but one in all articles, is once denied in one article alone, how many so euer of them beside, be denied afterwarde, they make not so many denials of the trewthe that is in them, but they make (as it were) so many shrewynges, rehersals, or repetitions of the same, and nothyng els. For when the very deniall of a thinge, doth consiste in the

mynde

mynde, & not in the voice, whiche is but an instrument to expresse it with all, & is not in dede (as I saide) the denial it selfe. Here it is, that the thyng being but one, can neuer be twise denied, excepte it be once graunted betwene. For otherwise, it is but one continuall, & not diuerse & seuerall, although it be neuer so ofte expressed, or in so many thyngs or sondry waies rehersed. For it is two thynges to shew the twentie times or in twenty thyngs, what I denie, & to denie that twentie times, which I shew the. Because in ỹ one, ther is twentie denials, & in the other but one. HER. Yea but what saie you to this, that most men do thinke, euery thyng that is denied, to be so often denied, as they hyer the denial therof expressed, & represented vnto their eares. CATH. That is no mattier, for therin consider not they, whether it do still continew and abide all one, as well whan it is not expressed and shewed forthe, but kepte before & after within, as whan it is most manifestly and openly disclosed. HERE. Let it so be. But yet, what saith the gospell? CATH. What saiest thou? HERE. Mary that Peter denied Christe thrise, whiche is also cleane against this your saiyng. CATH. No not a whit. for his denial was of an other kynde than this is. For of that could neuer folow no Christe, as there doth & must nedes doe of this: for that was in dede but feigned, resting in wordes onely, and not in mynde: for although it semed, & so be saide (as right well it maie) that he denied Christe. Yet maie it be trewly some waie saide the contrary. For he denied but his owne knowlage of hym, and nothynge els. for it is two thynges for me to denie the, that is to saie, to denie what thou art, and to denie that I knowe the. Whiche kynde of denial, no heretikes doth vse, that is to wit, to denie that they knowe Christe: although Math.16.

they might well enough, sith they be of that sorte, or farre
Math.25. worse, then to whom christe sayth, I knowe not you. Nevertheless, they do not so. For all the mainy of them, seemeth to graunt hym, and no men in maner more: but yet for all that, they do in dede, denie, not that thei knowe hym, but that & what he is, which is ten times worse: For seint peter denied not what he was, but only that he knew hym. Whiche was but a feigned denial, and did onely consiste in woordes. For it was farre otherwise in his mynde, because he did both thinke & know that he knewe him well enough. And did for feare but feigne the contrary: wherfore all such feigned denials, whiche hath there beyng not in minde but onely in woordes, may trewly be said alwaie to be so many, as thei be sondry times rehersed. But so may not this heretical denial, that we now speake of. whiche is of an other sorte, and doth rest in the minde continually, muche more subtilly, muche more secretly, & therfore a thowsande folde more perilously, then is possible euen for the inuentours therof them selfes, to perceiue or thinke: And therfore all this considered, it is not harde for the to see, that the trewth beyng once denied in any one article alone, it is not the denial in many or all the rest of the articles afterwarde, that can make it euer the oftner denied by reason of that: when in that one, it standeth so full in denial before, that it can not be denied againe, excepte it be one (as I sayde) graunted betwene: wherfore cleane against thine opinion, no oftener doth he denie the trewthe of Christe, whiche directly denieth al ỹ articles one after an other, then doth he which directly denieth but one alone. And what therfore canst thou synde els betwene them, but that he is yet as euill as the other, whom thou takest to be muche worse.

Cap.

Cap. 37.

HERE. Euen this I can finde, that a saute can neuer be so euill, whan it is done vnwares and ignorantly, as when it is done, both ware & willyngly. And therfore he that denieth Christe but consequently, doubtles denieth him vnwares and ignorantly against his wil. For with expressed wordes, he doth both graunt & confesse hym plainly: but he, whiche denieth all thartícles directly (wherin he denieth him also with apparte wordes manifestly) denieth him euen very ware & willyngly, wherfore he muste nedes be muche wors, then the other is. CATH. Yea but how canst thou proue, that he whiche denieth all the articles of the faithe directly, doth therin denie Christe bothe ware and willyngly, as thou saiest he doth? HERE. Howe saie ye that? CATH. Thou hast harde. HERE. In dede your question therin maketh me nowe consider with my selfe, that if I shulde take vpon me to proue it, by his denial of this article or that, euen frō the first to the laste, ye wold say perchaūce, that he denieth hym but consequently, and so vnware & ignorantly in any of them all. wherwith I wold holde my selfe, if it were not for this article of the Crede. I beleue in Jesus Christe his onely sonne. &c. CATH. And thinkest thou, that any heretike doth directly denie that article? HER. That heretike whiche directly denieth all, must nedes therin, directly denie that. & therfore he denieth christ both ware & willingly. CATH. Yea that heretike: But ther is none such. For he that so doth, is not properly an heretike, but other a Pagan or Apostata, which is farder of, & more strange vnto vs, then an heretike is. HER. Then haue you lost muche labor. CATH. why so? HER. what haue you done al this while, but gone about

to proue, that he, whiche denieth directlie but one article of the faith, is woꝛs then that heretike, which directly denieth them all together. And now ye sey there is none such? CATH. So I sey, foꝛ suche an heretike, was and is, but in case supposed, wherof, doest thou not see, what soloweth? HERE. What. CATH. Euen this, that he which directly denieth but one article of the faith, is farre woꝛs then is a *Pagan* oꝛ *Apostata*. Foꝛ when he is woꝛs (as it is proued) then the other is, which directly denieth them all. And none directly denieth them all, but other a pagan oꝛ apostata, it muste nedes followe, that he is woꝛs, then any of them both. HERE. I praie you what call ye apostata? CATH. He that hath bene once a christen man, and yet hath vtterly foꝛsaken the religion of christ ageyn, and is gone clene awaie to the pagans and soloweth them. HERE. Trow ye ther be any such? CATH. Ther is no doubt of that. HERE. Then ye graunt that he, and suche as he is, denieth Christ with a part woꝛdes directly. CATH. What els? HERE. Then he denieth him euen ware and wittingly. CATH. No trewly, foꝛ be thou right well assured, ther is no man liuinge that wolde denie Christ directly, if he wist, and were euen ware therin, what he denieth: Foꝛ so ware is he what Christe is, which denieth hym directly, as he is ware, what the whole faith is, which denieth all that directlie. And so ware is he, what the whole faith is, which denieth all that directly, as he is ware, what one article of it is, which denieth directly but that alone: and that alone doth he not know, noꝛ so muche as beleue nother. Foꝛ suer it is, that if he dyd, he wolde neuer deny it: no moꝛe therfoꝛe doth he know oꝛ beleue the whole faith, noꝛ Christ hym self nother, which denieth both him

and it, directly altogether, what warneſſe or wittingnes therfore is there here, more in the one, then in the other? also there can no man be an heretike, but because he denieth at the leaſt (as I ſayd) ſome one article of the faith or other. And that wolde he neuer do, but because he beleueth vtterly that it is no parte of the fayth at all: wherof it folowith clerly, that if he knew it were, he wolde neuer denie it. Therfore looke what lacke, both of knowledge and alſo of beleue, he hath in one article, whithe directly denieth but that alone, & euen the very ſame hath he in both, which denieth twaine. And alſo in each of them likewiſe hath he, which denieth three. And ſo forth after the ſame ſorte, from one to an other, vntil it come to him which directly denieth Chriſt and all together. Therfore whē he that directly denieth Chriſt & al together, hath no more faith or knowlege of hym or it, then hath he, of that one article, which directlie denieth but ỳ ſame one alone, what more warely or wittingly doth the one, then the other, but euen both ignorantly together? And beſyde this, when the greatneſſe of fayth may be ſuch, as is of it ſelfe ſufficient and able to houlde and kepe, who ſo euer haue it, from the denying of Chriſt in euery condition. And when it is ſuer alſo, that the very knowlage of him is therto, much more able then that is. Now clerly doth it follow therof, that who ſo euer denieth hym directly, neuer doth it ware and wittingly? wherfore not withſtanding this, or any thing els, which thou haſte hitherto ſayd to the contrary, I will yet ſay as I ſaide (becauſe the trewth is ſo in dede) that as euell is he, which directly denieth but one article of the faith alone, as is he which directly denieth Chriſt him ſelf and all together, as euill I ſay, not in this or that reſpect, but vtterly in euery condicion. And

in diuerse cases (as I haue declared vnto the) also much worse, both toward hym selfe and other also: This differens betwene them only except, that the contrary remayneth in the grosse & ignorant iudgement of the commune sorte. The cause wherof, I tolde the before (as it is in dede) euen to be this, that they are able to see and perceue (as they do) the whole euil of the one: and in comparison therof, obscurely so smal a parte of the other, that some taketh it more, some lesse, sum very little, & sum no euil at al.

Cap. 38.

HERE. Sir, the daie (ye may see) is farre spente, and I haue yet a mile or twaine to go. CATH. A, now I perceue thow lackest matter, or els thou art wery of so muche talke. HERE. Our talke hath lasted a great while. CATH. That is long of the, for if thou woldest haue bene content with enough, it had ben done, long eare this. But neuertheless, to make an ende with all, I thou shalt haue my frendly aduise and counsaill, not only wel to remember, what I haue said vnto the, concernyng the miserable state of this vnfeithfull and peruerse generation. But also farder to consider of what condition and properte it is of. which (so long as it may endure) neuer ceaseth, to study, striue, contend, & feight agenst that, which euer dyd, and euer shal, geue it the ouerthrow, and preuail ageinst it, accordig to this promise of christ, Porte inferi non preualebunt aduersus eam, that is to say, the gate of hel, shal not preuaile ageinst it. HERE. Ageinst what. CAT. Ageinst the holy catholike church, the pillare and stabilite of trewth, as saint Paule doth cal it. of the which trewth, it is also written, Super omnia vincit veritas, Trewth preuaileth aboue al things. yet not with

Wath. 16.

1. Timo. 3.

standing

standing al the ould experience herof, this peruerse generacion, according to ther accustomed properte, nothing fearing the losse and casting awey of them selues, hath sturred vp (as all men knowith) ther damnable warre ageinst this pyllare and stabilitee of trewth, euen nowe in our tyme ageine, as it hath done oft before, euen to ther own destruction. for such doctrine of late thei haue here brought in and taught, as thei neuer were, nor yet are, nor neuer shalbe able to defend, by any kind of thing, only secular power except, as it hath apered manyfestly all redy: For, before they gate that of ther side, ther was nother holy scripture, nor ould auncient holy fathers, nor yet any scholasticall lerning, that is to saie, any dewe and perfit order of reason, that could help, or make any thing for them. But of the other side, when they came once to power, and might, as they dyd, vse that as they liste, they were then so safe, (say al men what they wold) that it was neither holy scripture, nor nothinge els; that coulde preuaile ageinst them: for what so euer argument came in ther hand?, they wold be suer to make the conclusion therof them selues, & that shuld be, other the porters lodge, the fleete, the marcialcy, the king? bench, the towre, or at the least, such attendance, as shuld make the respondent, spēd all, and more then he had: ye and somtyme, two or three of those conclusions brought in, vpon one argument, and yet not so dispatched nother: And therfore, doth not these and such other conclusions, playnly declare the learning of such disputours, as can none otherwise finishe their argument?, but after that forte? May it not be saide, that these men be of a monsterous generacion? yes trewely although it were but for one thing (among many) that I do know. HERE. What one thing is that?

Cap. 39.

CATH. It maie well be this, that there is no doute but good thei doe, or els the holy apostle woulde not
1. Cor. 11. haue saide, Oporte hereses esse, it is expedient (he saith) for heresies so to be. And because heresies can not be, without heretikes. Therfore as expedient is the one as the other: and that were none of them both, excepte some profite rise therof: wherfore good (I saie) they doe, and yet they neuer the better, how saiest thou to that? For in dede, the more good they doe, the lesse worthy of thanke they are: the lesse worthy of thanke? Maie the more worthy of blame, whiche is more strange. And therfore is it not as it were a monstruous thinge in men to do good, and take no profite therof: ye to do good, and take moste worthily hurte therof, and be worse then thei were before: In such monstruous feates, consisteth all the policie and cunnyng of this generacion. For they neuer speake more trewly, then when they lie moste falsely. HERE. How proue you that? CATH. It is done proued, and we goe but to this, that when they allege the wordes of the holy scripture moste trewly, they doe yet denie the trewe meanyng therof vtterly. And what is a greatter lyng, then a false vnderstandyng, and misconstruyng of holy scripture? Beside this, their procedynges renneth directly against the dew order of their owne nature. Whiche nature, alwaie beginneth with the flesshe, and endeth with the spirite. For the flesshe at the firste, is before the spirite. And the spirite at the laste, is after the flesshe, when they are once parted: But their procedynges contrarie wise, begynneth with the spirite, and endeth with the flesshe, as it doth now moste plainly appere. For when they firste brought forth their newelties, which were suche so straūge,

as

as of the moſte parte, coulde not be knowen, where they founde them, or howe they came by them, And vpon requeſte made vnto them therof, thei anſwered alwaie and ſaide, we haue theim of the ſpirite: The ſpirit is the doer. The ſpirite is with vs, we haue the ſpirite, for why may not we haue the ſpirite, as wel as Peter or Paule? ſith it is writtē, Spiritus vbi vult ſpirat, the ſpirite worketh where he will. & therfore well to conclude, thei had the ſpirite: by reaſō wherof, to ſuch as obiected any thing to the contrary, and could not digeſt their doctrine. Thei alwaies anſwered in corners and ſaide, ye haue not the ſpirite. The ſpirite is not yet come vnto you: but haue a good hope, he will come well enough at lengthe, if ye bee willyng. &c. But nowe wold I faine know, where that ſpirite is become: for, although we harde of hym alwaie to much at the firſt, yet we here nothyng of hym nowe at the laſt: Therfore this muſt nedes be trew, ỳ other clene gone he is in dede, or els ſo ſhamefully turmoyled & ſowced in the fleſh, that he can no longer be iuſtly knowen, or caled by the name of a ſpirite, except he be (as there is no dowte but he is in dede) the very ſame ſpirite, whiche the holy prophet Oſee ſpeketh of, in his forthe chapiter, where he ſaith, Spiritus fornicacionū, decepit eos, That is to ſaie, the ſpirite of fornications hath deceiued them. wherfore, how chere is this to be trew, that this is the ſpirit in dede, which thei ſpake of ſo much at the firſt, who hath led thē all this while, ỳ now thei are aſhamed to confeſſe him at the laſt. excepte it be where thei hied him wō lacke of their wordes, & confeſſe him openly, with their manifeſt workȝ. Therfore if any man dout of this trewth, let him but iuſtly waie & conſider the manifeſt voluptuous & fleſhly concluſion of all their proceding hitherto, & he ſhal

John. 3.

Oſee. 4.

see it more plaine, then can be denied. For what hath all their practises finally tended vnto, but only to ỹ lust of the flesh, & such other thyngs as maketh for the same? among the whiche, although I can fynde no miracles of their doings, to defende their doctrine with all: yet I can finde some great meruails of their doings, to declare it withal.

Cap. 40.

HERE. What be those? CATH. Of diuers & many, I will shew the some, wherof this is one. Amõg their maried prieskes, diuers there be, which haue lerned such a cũning of their spirite, ỹ thei haue taught their yõg maried wiues of. iiii. or. v. yeres olde, to bryng them furthe children, of. xvi. or. xvii. yere olde. Whiche is a meruaile, because it is worthy to be meruailed at, or wõdered vpon, chose the whether: And beside this: an other meruaile I take it to be, that thei haue brought many of their children to suche a knowlage & vnderstandyng, that through the helpe of their spirite, the doughter may trewly saie to her mother, I haue bene longer a maiden, then ye haue bene a wyfe, by a dosyne yeres: whiche is a meruailous thing also, as thou woldst not saie to say thy selfe, if thou mightest come to the heryng therof. Therfore is it not an other meruaile, to see what a lacke, that woman hath, of the spirite of trewthe in this case? for if she had hym, she might soone answere hir doughter, and saie, doughter thou art therin not a litle deceiued. For if all the trewth herof, were so well known vnto the, as it is to some other, thou shouldest fynde that I am yet hitherto, no very wyfe in dede, although I be thy mother. And therfore thy comparison herin can not holde: Nowe consider with thy selfe, whether these be strange mar-

uels

uels or no. Nuertheleſſe, although theſe meruailes and many other lyke, do playnly declare vnto vs, what maner of generacion this is. Yet we haue a more ſpeciall token and marke to knowe them by, then all this cometh to: And that apointed vnto vs for the ſame purpoſe, by our ſauiour Chriſte hym ſelfe, where he ſaith, A fructibus eorum cognoſcetis eos, by theyr fruites ye ſhall knowe theim. Math. 7.

Cap. 41.

HERE. May then ſyr if ye go to that, I muſt nedes ſai more then I thought to do. For ye haue here declared their frutes alredie, as in dede thei declared yours, from their beginnyng hetherto, alleged the ſame texte to be mente and ſpoken of you, and not of them: who, therwith, ſo peinted your petegrew in dede, that a man might be aſhamed to here it. CATH. ye to here their ſhamefull peintyng of their lacke of charitee. HERE. May to here of your frutes, as they declared them. CATH. What frutes of ours, did thei declare. HERE. Your pompe, pride, ambicion, malice, enuie, cupiditee, glotony, lupurious liuyng, and ſo forth, with many other vices, mo then the time will ſerue mee now to reherſe. CATH. Why all theſe be but the comune frutes of mãs fraile pronitee. And neuer faileth to be found in ſome perſons, amonge all ſortes of men, in euery countrey, where ſo euer are any people at all. And therfore although they leied all theſe frutes to our charges, yet are they no more ours, then thei be theirs. But in dede the trewthe to ſay, when obſtinate errour began to riſe, & ſought about euen for thẽ, his own moſt apte & very proper inſtrumentes, he found thẽ in dede, euen amonge vs. Where thei had digged

ged farre more depelie, in the planting, grafting, and gathering, of all these fruictes, then euer did we. And therfore he caused them, as his owne, moste mete ond apte
1 John. 2. for his purpose, to depart from vs, according to the word of saint John, where he saieth, Ex nobis prodierunt, sed non erant ex nobis, nam si fuissent ex nobis, permansissent vtique nobiscum, That is to saie, they went out from vs, but they were not of vs, for if they had bene of vs, they shulde haue remained verily with vs: Wherfore trew it is, that they went out from vs, and not we from them, with whom we were neuer, for we are now, euen where we were alwaie, and so are not they. Therfore sith it is plaine and manifest, that their departure from vs, was not of charitee, it must nedes be as playne and manifeste againe, that it was of the contrary, which is none other but euen mere malice in dede. and that was it, that caused them, to taunte vs with those euill fructes which are commone, to thintent they might therby, hyde the reste of their owne, which are to them, euen proper and special: for they be not, the commone euill fruictes of men, which our sauiour Christ taught vs to know this special generation by: for then we hadde bene therof neuer the nere. because a commune signe or token, can geue no certaine or special knowlage of any singular thing. Wherfore, because this kinde of men, is so singular, as ther is no moe suche, (although to many by that) Christ gaue vs therfore, a special note and token to know them by, when he saieth, ye shall know them by
Matth. 7. their fruictes. That is to say, by those fruictes, which are there owne proper vnto them selues, and to no men els. For (as who saieth) otherwise, ye could not discerne them from any other sort of men, where as by those fruictes,

fruictes, which I meane, ye shal not misse to know them in dede.

Cap. 42.

HER. What proper fruictes of their owne haue thei, that no man hath els beside? CATH. Canst thou not tell? HERE. No not yet. CATH. Then will I tell the my selfe, although not all, because I can not: nor yet so many as I can, because it needeth not. But neuertheless, some of them, because the purpose requireth it: And therfore dost thou not knowe, that thei went alwaie about, to bring vs in to the experience of this trew saying, Vbi nullus ordo, ibi sempiternus horror? which may this be englished, Where is no order, there is continual feare, trembling, astonishment, aduersitee, or thraldome. And therfore what order lefte they (I meane not in prophane places, but in no lesse then in the holy house of god, wherin order ought to be moste regarded and moste constantly houlden and kept) what order (I saie) lefte they therin vnshaken, or vnouerthrowen al together? And that not onely by them selues, of their owne dede in some places, but also by their deceuable and false perswasions in all places. For was it not they only, that cried awai with al the olde auncient cerimonies of the churche? and that so longe, vntill they had therin preuailed and brought it to pas? And sone after, went thei not about to play the same parte, with all the holy sacramente likewise, only two excepte, saieng there was no mo of them sacramente in dede, but only two? & yet of those two, they could not abide so muche as the trewth, and very right vse of them nother. Farthermore, who deuised the newe alteration of the diuine seruise, but they? And when they had done it, I praie the what was it? any other or better then suche, as

Iob. 10.

coulde not content them selues two yeres together: And therin to show how lothe they were, in any thing to agree with vs, where we had the *Pater noster*, before the Creede, they put the Creede before the *Pater noster*: A worthy occasion, of such an alteracion. Therfore how newfangled fãses reigneth amonge them, Their handling of their (*Communion table*) doth plainly declare: for how hath that ben tossed from poste to pillare, now east, now weast, nowe north, now south, now vp, now down, this way and that wai, & sildome in rest: In so much that in many places, the chauncel could not holde it, but downe it went, into the body of the churche, to drawe somewhat nere the doore: where as men saie, it had gone out and cleane awaie, if thei had bẽ suffered but a little while longer. Wherfore, if newfangled fashions, be contrary and ageynst the dew order of any honest mannes house, as thei be in dede: how much more then, are thei contrary and ageinst the dew & honorable order, of the holy house of god: how be it, by the we maie se, what maner of heads these be, from whence they come: which spareth not in matter & place of so great weight, to set forth, these fruictes of their owne malitious and proper deceit: For to whom maie we trewly ascribe, the gret spoiling and defacing of our churches, but only to these newfangled ministers, of such fals doctrine, as we see plaine, hath brought it to passe: for who had ani suche maner of cõscience, as durst once to venture vpõ it, but only these deniers of truth, & such other as thei deceued: who could haue thought it to be wel done (as I thinke some did, or els thei wold not haue done it) but throw the false practinges & other moste crafty allurementes, of this perners generaciõ: who be they, that bareth to Christ, such a secrete loue, and an inward zeale in their hartes, that thei

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can not suffre the picture or Image of his blessed body, to stande in their sight? who be thei, that went downe with the armes of his holy passiõ, & in the place therof, vp with the armes of men? who be thei, that put awete, the holy signe of the crosse, as euill or vnprofitable to looke vpon: And to supply the place therof, brought in Lyons, dogges and dragons, as good and more mete for vs to beholde? who be they (I say) that are and were, the doers and workers of all these thynges with many other lyke, but only these very satanisticall teachers through their subtill pernitious & most false perswasions? HE. Syr that thei did, thei did it by a lawe. CATH. wilt thou tell me that tale? when these be neither the makers, nor yet the folowers, but alwaies the chiefe and manifest breakers of lawes, so farre as in thē lieth? For what lawes, statutes, or orders, hath ben made, so stronge, so good, and so profitable, for the spirituall commune welthe in especiall, as thei haue not broken, and caused to be broken, contemned and despised, so far as they might, for feare or shame? Therfore tell not me of their obseruyng of lawes, againste the whiche, thei haue ben so many waies, open perswaders. In so much that I my selfe, haue herd some of thē in the pulpit say, that thei wold go before the law, & bid the law, come after lyke a daw. And euen so thei did in dede: For tel me by what law, wēt thei down with ỹ roode & the roode lofte to the great defasyng of churches? By what law, wēt thei downe with the holy alters of god, to the desperaciō of many, in that thei had well beleued before? By what lawe wente they downe, with twentie thynges moe, then the tyme wyll nowe serue to reherce? Therfore these be not those, that wolde folowe the lawes. But they be those, that wolde haue the lawes folowe them, And

then shulde they be no lawes at all, but only such, as thei wolde make them selues. For this by reason thou maiest well know, that those, whose religion consisteth in the deniall of trewthe, as the religion of heretikes doth, can neuer atwaie with their lawes, whose religion consisteth in the profession and graunt of trewth, as ours doth. And therfore, what maner of lawes those wold be, which these deniers of trewthe, wolde other make or folowe, if they might haue their wyll, it is not harde to perceiue: But to be shorte in this cace, what is amisse in all this lande, other by reason of any innouacions, alteracions, confusions, or otherwise, wherwith the moste parte of the people are chiefly greued, but that hath risen & so come to passe, only by these extreme enemies of truth, & their crafty meanes? HER. Crafty meanes? what meanes are they. CATH. Their fals doctrine, false teachyng, false preachyng, dissimulacion, fraudulent flatterying, crafty lying, feigned holines, promise of trewthe and paiment of falshede, promise of peace, and payment of discorde, promise of truste and paiment of deceite, pretence of vertue & performans of vice, and suche other meanes, as are neuer to seke, nor out of vse, with these moste capitall enemies of trewthe: in so muche, that if thou were not a man so blinded with affection toward them as thou arte, thou shuldest clerely perceiue & see, all these meanes with many other lyke, in commune practise among them daily: And therfore, is it harde to consider & vnderstande, what kynde of fruites they are, whiche are alwai procured by these meanes, and many such other as these bee? I passe ouer their handlyng of the wyls and testamentes of men, becaule I see them so strangely handle the moste holy wyll & testament of christe: for how much of that will, wold thei haue trew-

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ly perfoꝛmed and kepte? Thei ſaie them ſelfes, no leſſe then all: And yet we maie perceiue, thei mene in effecte, nothynge at all. Neuertheleſſe they wolde haue all thynges referred wholly and onely to that wyll, to thentent they might then, waie all thynges them ſelfes, euen after their owne wyll. Thinkyng therby, that their yea, and our nay, and our yea, and their nay, ſhuld ſtande together vpon an euen groũde: ſoꝛ although thei be in number far to many, & yet but few, in compariſon of all other men: Neuertheleſſe in matters of the churche, whiche be not ſmall, but greateſt of all, looke what all other men wolde, thei will not: what all other commende, they diſpꝛaiſe: what all other diſpꝛaiſe, thei commende: what al other do graunt, thei denie: what all other do loue, they do hate: what all other ſet foꝛwarde, they wolde plucke backewarde: what meane thei by this? May thei not be called a peruerſe generation? HERE. It is a generacion that beareth ſome lies nowe and then. CATH. In dede as thou ſaieſt, one I confeſſe my ſelfe. Foꝛ where they bee ſayde to leape from hereſie into treaſon, although it were but a ſoꝛy leape, yet the repoꝛte therof is not trewe. Foꝛ they haue not ſo leide hande vpon treaſon, that they haue therein lefte their hereſie, as the repoꝛte doth ſoũnde: But in dede not leauynge the one foꝛ the other, they haue ſo wꝛought them both together, that thoſe, whiche neuer tooke in hande, but one of them alone, can not yet bee compared vnto theym, in any of them bothe: wherfoꝛe, they bee vntrewly repoꝛted to leape out of hereſie, into treaſon, when they wyll be ſuer to kepe them together, in a truſte that the one ſhall helpe the other: Therfoꝛe what wonder is it, although they rebell againſt their gouernours here in earthe, when they

be suche very rebellions against the trewthe of almighty
Iob. 10. god in heauen? How haue thei handled the semeles gar-
Psall. 21. ment of Christe? not castynge lottes for the whole, (as his persecutours did) to saue the vnitee therof: But a thousande folde wors, snatchyng at the partes therof, to tere, rent, & distroy it all together. For what dissention, diuision, discorde, strife, contencion & distraction of vnitee and concorde, they haue made in christes holy churche, all the worlde doth knowe. HER. I meruaile what is to be founde, amonge them, that ye wyll take in good parte. CATH. Truly me trewly, euen as much, as in them is worthy: whiche (without question) in respecte of thende, they applie it vnto, is nothyng at all: For how bitter thei make (or take) the swete yoke of christe: And how heuy,
Math. 11. they make (or take) his light burthen also, it doth well appere, not onely by this, that they haue so cleane, shake them both of, and caste them away for their owne partes: but also by this, that they haue caused, so many other, to doe the same lykewise: for are they not, the manifeste enemies of chastitee? The perswaders of fleshly libertee? The breakers of holy vowes? The contemners of vertuous abstinence? The crafty secret enticers from praier, when they call it but liplabour? For what haue the done, vnder pretence of commune praier, but brought the moste parte of the people, from their deuoute particular, and speciall praiers? Also what a malicious & spitefull parte haue they plaied, with no lesse than our blessed lady mother of our sauiour christe, and with his holy apostles, martyrs, confessors, & all the holy compenie of heuen? Any other then done what they can, to bryng them all, euen out of regarde, out of estimacion, yea and cleane out of memorie? as it is of the prophet sayde vnto god:

Cogita-

Cogitauerunt aduerſus ſanctos tuos, dixerunt, venite, et diſperdam⁹ eos de gente, & non memoretur nomẽ Iſrael vltra. Thei ſtudied (he ſaith) againſt thy ſaintz. They ſaide, come, let vs ridde them awaie from the nation, and let not the name of Iſraell, that is to ſaie, the name of ỹ beholders of god, be had any longer in memory. HER. Syr, this was ſpoken of them in thoſe daies, whiche were againſt all thoſe ſaintes, that were then but here in earthe. CATH. Thou ſaieſt well, and therfore howe much more was it ſpoken, prophetically of theſe in our daies, whiche are againſt all thoſe ſaintes that are nowe in heauen: amonge whom, they ſpare not ſo much, as the moſte dere mother of Chriſte. For why haue they wyped ſo cleane awaie, all theyr names out of the letanie: why haue they done the ſame likewiſe out of the kalender, as in other places beſide, and that very many: Why haue they made awaie, with all their images, out of the churches: And that with more ſpite, then I can expreſſe: And therfore what is the cauſe that theſe hipocriticall teachers hath done all this, but onely, vnder their falſe pretence of auoidynge idolatry, to put bothe them, and their names, euen cleane out of memory: as though it were good and beſte for vs, neuer to haue them in mynde: And ſo in a whyle not to beleue, that euer there were any ſuche. To this, their teachyng and doynge doth vtterly tende. But herein, what dooe they els, but ſhewe theim ſelfes ſo farre exiled out of the number of that holie companie, That, to come therto, they haue no token or lykelihode of any poſſibilitee: Wherfore, ſo muche of their purpoſe, as they haue brought to paſſe all ready, maie put vs, euen cleane out of doubte, what they wolde dooe in

Pſal. 82.

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the reste, if they had tyme and libertee. Any other thinkest thou, but ouerthrow all? Therfore to what sorte of men, may this kinde of fruictes, with many other like, be iustly ascribed, but only to this vnfeithfull generacion alone? According to these forsaid words of our sauiour Christ, Ex fructibus eorum cognoscetes eos, By their
Math. 7. fruictes (he saieth) ye shall knowe them. For doubtlesse these fruictes, procedeth not of mans commune frailtee, but in very dede, of a diabolicall peruersitee: for without question these men be of that sorte, of whom saint Paule doth saie, Confitentur se nosse deum, factis autem
Titu. 1 negant, cum sint abominati et increduli, which maie this be englished, They saie, they know god, but in their doynges, they deny him, when they be abominable and vnfeithfull: Therfore sith it maie also now apere, by the testimonie of this holy apostle, that they be abominable in their workes, and false in their faith, what remaineth in them, wherby so many (as we see) hath bene trained
2. Tess. 11. in to their false fraternitee, but onely their craftie, subtil, feyned, vnfruictfull, and bare fantastical words, with out trewth or honestee? For there can be no trewth in vnfeithfulnesse, nor yet honesty, in abominatiō, by the which two termes, that is to saie, by vnfaithfulnes & abomination, the holy apostle (as thou seest) doth here describe the: wherfore, consider with thy selfe, what a lamentable fortune, & miserable chaunce haue thei, which hath & yet doth commit the leading, of no lesse then their owne soules, vnto such a peruers generacion. such a peruers generacio I saie, as hath dissented and straied awaie, not onely from the commendable doynges, of all good christen people: but also from the pure veritee and trewth of Iesu Christ, And hath brought them selues, in to suche an vnfeithfull,

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and abominable ſtate, as thou maiſte nowe perceue, not only by ſo much as I haue declared vnto the alredy, but alſo, by the manifeſt wordes of tholy apoſtle hym ſelfe, whiche doth ſaie, they are both abominable, and alſo vnfeithfull: And therfore, who be they, that yet doeth folow them? any other but ſuch, as therin, are moſte infortunate? and what hath brought them to that infortunitee? any thing more, then that lacke of grace, whiche cauſeth a certayne waie that leadeth to perdition, to ſeme very ſtreight? More euer what do they finde in thoſe leders whiche cauſeth them to be ſuch folowers? any truth of faith, when the apoſtle doth ſay they be vnfeithfull? or any trewth of vertue or honeſtee, when he ſaieth, they be abhominable? Therfore what is there in them, for the which they do ſo folowe them? any thing els, but (as I ſaid) deceuable wordes, a moſt vnworthy cauſe of folowing? And yet they folowe them neuertheleſſe. But why? Trewly there is none other why, but euen their own ignorãt & weiward wilfulnes: which doth alwai herken & leane to a wrong ſpirite, directly ageinſt the word of ſaint John, where he ſaith, Nolite omni ſpiritui credere, ſed probate ſpiritus ſi ex deo ſint, do not geue credence (he ſaieth) to euery ſpirite, but proue the ſpirites whether thei be of god. whiche were ſoone proued in thoſe leaders, if theſe wordes of our ſauiour Chriſte, wer well and trewly weid of their folowers, where he ſaieth, ye ſhal know them by their fruictes: Wherfore although this were enough to him that had but halfe an eye, to ſee what manner of ſpirite thoſe leaders hath, yet beraule we maie ſee with our whole eyes, that it ſinketh not, into ſuch mindes as their folowers hath, I withe therfore, that they wolde but well behould, and conſider, this plaine and

Prou. 16.

1. Ioan. 4

Math. 7.

manifest monition and warninge of saint paule, whiche
Hebre. 13. he doth geue in this cace, where he seyth, Doctrinis variis et peregrinis nolite abduci, Take hede ye be not led awey (he saieth) with diuerse and straynge doctrines: Marke, what doctrines he speaketh of, diuerse and straynge he saith. And therfore the diuersitee and straingenes of their doctrines, conferred and considered with this lesson of saint paule, me thinke shuld cause them to beware, not only of the one side what thei do, but also of the other side whom thei folow: for first so straynge ther doctrines are, that thei thē selues can not tel, from whēce thei cam, nor whither thei wil: as it mai wel apere by this, that thei haue so often sayled & deceued thē selfes, in ther proue ther of: for where at the first, thei stifli said, that thei came frō no les, thē out of ỳ holy scriptures, thei are therin founde most false & obstinat liers, for the holi scriptures maketh clene ageinst thē. and wher, for a farder shift, thei said (as somtime thei did) that thei came frō the olde holy doctors, therin thei lied as fast agein of the other side, for those holy fathers them selfes, do testify the contrari: and where thei had no farder to runne, but thē to say, that thei came from the primatiue church, the verie bokes, of most godly writers in that holy time yet remaining, doth therin so cōuince their falshed, that of ther lieng thei might be asha med. wherfore yet vnto this day, so strange are ther doctrines euen to them selfes, that thei do not, only not know, from whence thei came, or whither thei will, but also that they are not so much as willing, to learne it nother: for when such as doth perfitly know it in deede, doth daily tell them the trewth therof, thei will nother beleue them, nor yet so much, as quietly here them: Agein of the other side, as towching the diuersitee of their doctrines, so di-

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uerie we know thei be, that thei differ not only from the doctrine of the holy catholike church, (without the which there is no saluation) but also thei differe, and not in a few thinges, euen among them selues: as it may most plainly apere, by the sondry and manifolde opinions, that reigneth among them: For wher so euer, one saieth one thing an other an other, as thei do in dede (the greate matter of the most holy sacrament of the alter to witnesse therof). There must nedes be diuersite of opinions: and wher so euer there is diuersitee of opinions, (if it be, as this is, in matters of the faith) There must nedes be diuersite of doctrines: And wher so euer ther is diuersitee of doctrines, there muste nedes be lacke of trewthe, (of one side, or other, or els of bothe together) And wher so euer there is lake of trewth, there the matter must nedes be straunge, because without trewth it can not be knowen: Wherfore by this it cummeth clerly to light, that the lacke of trewth is the very cause, of the great diuersite and strangenesse of their doctrines: for the helpe wherof, this only monition of holy seint paule, seying, Take hede ye be not ledde awaie, with diuerse and straunge doctrines, wer of it self very sufficient, wher enough were no lesse then enough: But wher much more then enough, is nothing at al, what remedie, but patience and pitee? Therfore what shall I say of those their folowers, to whom all this will nothing serue? any thinge els, but that thei are berum the worthy partakers, of all the proper fruict, that proceded of the leaders? of the which fruict, let this very little of a great deale more and worse behinde, be now sufficiente for this tyme.

Cap. 43.

HERE. Syr wot ye what? CATH. what. HER. It chaunceth well that ye haue here vttered all this talke only betwene you & me: for if it had ben in writyng and openly knowne abrode, I dare well saie, it wolde haue displeased a great sorte? CATH. Why so. HER. For two causes. CATH. What are those? HERE. One is the hardenesse of the matter. CATH. What, whan it is but all in englishe? HERE. Although it be. Yet many wolde thynke it harde to vnderstande, for all that. CATH. That wolde none of our englisch biblers doe, whiche sticketh at nothynge in the holy scripture, wherin is most hardenesse of all. HERE. Yet I am suer they wolde sticke at this. CATH. Than shulde they haue but a good occasion therof, to lerne and see, how vnmete they are, before they coulde well awaie with this, and other lyke, to goe to an other matter, of a thowsande folde more hardenes than this is of, as the holy scripture is in dede: wherfore the hardnes of this, coulde minister vnto them no cause of displeasure at all, but rather the contrary: And therfore what other cause is there els beside? HERE. Without faile an other, far passyng this, and that is not the hardnes, but in dede the very matter it selfe. CATH. What cauleſt thou that? HERE. The description of the state of an heretike. CATH. And wold that displease so great a sorte, as thou speakeſt of? HER. Ye without doubte. CA. Thou art therin clene deceiued: and I wyll tell the why. There is no man, that will be displeased or greued, with the trew description of an heretik, if he hym selfe, be not one of them in dede: wherfore, if it displease not an heretike, it can displase no man: And an heretyke, it can not displease nother, as it maie well a-

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pere by this, that he can not beleue or thinke, that he is an heretike. And therfore he can not beleue or thinke, that this description toucheth hym, any more than an other man: wherfore he can no more be greued with all, than an other man can. HERE. Ough syr, neuer thinke so, for all they wolde yet coniecture and shrewdly suspecte, that ye ment it of them, and of no men els. CATH. What, when thei can not so muche as thinke, that it doth any thynge touche them? There were no reason in that. HERE. Syr, reason or reason not, so they wolde doe, for all that. CATH. As thou saiest, we haue to muche experience of them already, to loke for any reson, at their handes nowe: And yet because of thy saiynge, I wisshe that this matter were in their herynge, to see how they wolde take it. HERE. full greuously I may saie to you. CATH. Then, other they wolde kepe their greke secretly, or els they wold declare & shew it openly: if they wold kepe it secretly, it were their owne, and no mens els: If they wold declare it openly, they shuld but therin bewrey them selfes, and playnly shewe what they be: for if thou shuldest make a trewe generall description of all felons or theues openly, and than, if any one of the audience, should take it greuously, woldest thou not thinke, that he shulde therin, shewe hym selfe to be other one of suche a companie, or els at the leaste a fauorer of that faculte, whiche in some respecte is worse then he? And therfore euen so lykewise it is, in this case of heretikes. For if thei wolde nedes herein, with the vtterance of their greke, shewe them selfes, what they be: they must be content of the other side, that men shuld take them as thei be. For so men must nedes doe, without any remedy, because no man can take a thyng otherwise, then he doth know it is.

Wherfore nowe to conclude, because there is no disease of the body (being neuer so lamētable) that can be comparable to any mortall disease of the sowle. And no mortall disease of the sowle, can be cōparable to this pernicious plage of hereſie, I do therfore moſt hartely wiſh, that all men wold temper & qualifie, their considerations and remembrance therof, with ſuch earneſt pitee, & daily prayer, as the miſerable ſtate of this vnfeithfull generation doth of neceſſitee alwaie require: And therin to deſire, that it may pleaſe almighty god, not only ſo to ſtay thinfection therof, that it ſpreade no farder: but alſo, with his great mercy & grace, ſo to viſet the hartes of ſuch as are infected and vered with all, that they leſe not the profite of the time and ſpace, whiche to them he hath lent, therin to repent, & ſo to returne, to the ſwete pappes, of our moſt bleſſed mother, his holy catholike churche ageine. And therfore with this I bede the now farewell. HER. Syr, ye will not ſerue me ſo? CATH. Why, what is the matter? HER. Where is that, which ye did promiſe, to ſpeake of frith? CA. Thou ſaidſt before, the daie was far ſpent. And now it appereth to be much more, for thou ſeeſt it is almoſt night: and therfore we haue now no tyme, to talke of ſo large a matter, as that wold be, if we ſhuld once enter in to it. HERE. Why ſir, it can not be longe for any faute ye can fynde in him, he beyng ſo honeſt a man, as I beleue he was. CATH. What ſo euer he was, in thy beleue, he was & is, in my knowlage, as ſubtill, falſe, and foliſh, as euer was any of his moſte wicked enterprice, that I haue other red or harde of. HER. Sir in your ſo ſaiyng, ye do kindell my ſtomake, more thā ye are ware of. CA. What ſo euer I doe therin, I ſaie nothyng but trewth, which I am well able to proue. HER. That proſe is it,

is it, that I wold here. CA. Thou knowest it can not be now. HE. when then? CA. when thou wilt thy selfe. HE. Then, that shall be euen to morow morning by fowre a clocke. CA. What softe and feire, thou art very swifte. HER. I thinke it longe, I may tell to you. CA. So it semeth by thy hast. but eight of the clocke is a faire owr. HE. Shall I not faile, to finde you here then? CA. If thou sai the worde, thou shalt not only finde me here then, but also, that to be trew, which I haue now said. H. what, that frith was subtill, false, and folishe? CA. Ye, as euer was any man. HE. Why, subtilte & folishnes, can not well ioyne together. CA. Yet, whether thei cā or no, he brought thē so nere together, that in his head, there was nothyng betwene them, but euen onely falshed, whiche did knit vp the knot, of all his conclusions. HE. O sir I wold it wer morning as it is euening. CA. why so? HE. It greueth me to breake of, and to leue this matter thus. CA. Thou knowest the morning is not longe hence. HE. Well, sith there is none other remedie, will ye remēber your owne ye speake of? CA. doube not therof. HER. Then for my parte, I will not misse, I warrant you. CA. Therfore, god spede the well, for this time. HER. And you also syr.

FINIS.

Fautes escaped in the printyng.

Leke.	Syde.	Lyne.	Fautes.	Correcte.
.5.	.1.	.22.	any denieth	denieth any
.12.	.1.	.16.	much darkely	much more darkely
.12.	.2.	.10.	what	when
.12.	.2.	.11.	he wate, trenth.	the wate, trewthe.
.16.	.1.	.11.	plurain	plurall number
.16.	.2.	.8.	the name	of the name
.19.	.2.	.22.	saluacton	saluacion
.23.	.1.	.26.	nor	not
.33.	.1.	.19.	the same	this same.
.37.	.2.	.7.	twen	twentie

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